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The Authority of the Encyclicals

OFFICIAL DOCUMENTS COMMAND ASSENT

Liam Brophy, Ph.D.—Dublin, Ireland

CERTAIN LIBERAL CATHOLICS, in their eagerness to trim their sails to the winds of world opinion, seem to think they are free to pick and choose among the doctrines and directives of the papal encyclicals. While they may be ready to give assent to whatever concerns faith and morals, they are prepared to mute or modify the Popes' counsels whenever they appear to be out of tune with "progressive" world opinion with which they are anxious to keep on good terms. As the spirit of secularism increases its control over the affairs of men, the strain of trying to serve two masters becomes daily more trying. If only to help the liberally inclined make up their minds and to relieve ambiguous tensions, it may be well to clarify the nature and extent of the authority of the encyclicals.

What is an Encyclical?

The term, encyclical, literally means "a circular letter," a letter intended for circulation among those for whom its message and instructions are intended. In the early days of the Church, it signified the pastoral letters of bishops which were written for the direction of their flocks. Christian pilgrims and travelers in those remote and uncertain days helped to disseminate the word of God and to bring comfort and instruction to their brethren by bearing letters from their local bishops. These official communications served as quasi letters of introduction and passports between Christian groups, and kept open the lines of communication among the Christians of Europe and Asia.

In the modern sense, an encyclical is defined as a letter addressed by the Pope to all the bishops in communion with him for one or more of these reasons: to condemn prevalent errors; to inform the bishops on impediments stemming from persecution, perverse legislation, or hostile governments in particular countries, which hamper the Church in carrying out her divine mission; to explain the line of conduct which Christians ought to take in reference to important practical questions, such as education, the relations between Church and State, the liberty of the Apostolic See; to instruct and exhort Catholics on their

duties as children of the Holy Mother Church. Though the encyclicals are not necessarily *ex cathedra* pronouncements, the faithful are bound to give them interior and exterior assent.

In the introduction to her commendable anthology of papal encyclicals, Anne Freemantle quotes Father Thomas Pegues as saying that "the authority of the encyclicals is not at all the same as that of the solemn definitions *ex cathedra*. These demand an assent without reservations and make a formal act of faith obligatory." However, Father Pegues insists that the teaching in the encyclicals has great authority: "It is in a sense sovereign. It is the teaching of the supreme pastor and teacher of the Church. Hence the faithful have a strict obligation to receive this teaching with infinite respect. A man must not be content simply not to contradict it openly... An internal mental assent is demanded. It should be accepted as the teaching of the sovereign authority within the Church." Miss Freemantle adds: "Encyclicals are thus not necessarily *ex cathedra* pronouncements. When they are, their matter must be of *faith* or *morals*; in method they must use the terms, formal or equivalent, *declare*, *define* or *pronounce*, and they must definitely state the 'sanctions regarding the obligation to believe and the censures incurred.' The Encyclicals *Acerbo Nimis* (1905), on the teaching of Christian doctrine, and *Pascendi* (1907), are frequently given as examples of such *ex cathedra* pronouncements."

The Social Encyclicals

The great social encyclicals of modern times have been of immense benefit to Catholics in steering their course through the storms and cross-currents of political and economic life. Those who wish to drift a little one way or another with the prevailing tendencies, either ignore the encyclicals or exercise an amount of ingenious private judgment on them. Pope Pius XI, in *Quadragesimo Anno*, a reaffirmation and clarification of Leo XIII's masterly *Rerum Novarum* of forty years earlier, referred thus to the intervals which elapsed between the promulgation of the two encyclicals:

"In the course of these years, doubts have arisen concerning the correct interpretation of certain passages of the Encyclical, or the conclusion to be drawn from it, and these doubts have led to controversies, even among Catholics, not always of a peaceful nature. On the other hand, the new needs of our age and the changed condition of affairs have rendered necessary a more precise application, and some amplification of Leo's doctrine. We, therefore, gladly seize this opportunity of answering these doubts, so far as in Us lies, and of satisfying the demands of the present day. This We do in virtue of Our Apostolic office, by which We are debtors to all."

This passage refers to the doubts existing in the minds of some Catholics concerning the authority of the two great social encyclicals in particular. If they were infallible, those who refused to accept them would sin against faith. But, as Fr. Lewis Watt, S.J., says, there are other sins besides those against faith: "Without claiming that the Popes made use of their privilege of infallibility in matters of faith and morals when they wrote their social encyclicals, it must be pointed out that they expressly claim to teach authoritatively on the moral questions involved. An authoritative pronouncement by a Pope certainly imposes on Catholics a duty to accept it loyally."

A number of Catholics with liberal learnings have found the social encyclicals hard to endure, and like their predecessors in the Gospel who found Christ's words too hard, they turned and walked with us no more. There were those, for instance, who tried to reconcile Catholicism and Socialism.

Compromise with Socialism

Not all who wished to baptize Socialism were in bad faith. Many earnest and sincere Catholics and non-Catholics, engaged in the social apostolate, observed that the Church likewise had a kindred mission: to help the poor and the oppressed. They were men of compassion rather than prudence. Pope Pius XI acknowledged that in some respects Socialism tended towards the truths which Christian tradition had always held in respect; for it cannot be denied that its opinions sometimes closely approached the just demands of social reformers.

If Socialists were willing to mitigate some of their principles (eg., the abolition of private prop-

erty), thought some, could not a number of Christian principles be moderated to render it possible to meet the Socialists half way? Some Catholics thus hoped to have a rendezvous with the Socialists by meeting them on a common ground. The Holy Father pursued the argument. Suppose Socialism mitigated and amended its attitude on class war and private property so fully that nothing reprehensible could be found in it, is it thereby freed from its natural opposition to Christianity? This, he said in *Quadragesimo Anno*, "is a question which holds many minds in suspense." Knowing that the faithful looked to him for a decision, Pope Pius XI wrote:

"In Our fatherly solicitude We desire to satisfy these petitions, and Our pronouncement is as follows: Whether considered as a doctrine, or as an historical fact, or as a movement, Socialism, if it really remains Socialism, cannot be brought into harmony with the doctrines of the Catholic Church, even if it has yielded to truth and justice on the point we have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth."

Notwithstanding these very clear directives and those of Pope Leo XIII on the same theme, certain Catholics continue in their efforts to form a Catholic Socialism. To them the authority of the encyclicals is something to be set aside when it conflicts with what they conceive to be the most efficient way of securing social justice.

The Problem of Unused Property

Let us take another instance. Some Catholics hold that those who abuse or misuse their property thereby forfeit a right to it. Communists and Socialists naturally hold the same viewpoint. The question was hotly debated after World War II, when the land-hungry Italian peasants took over the vast and vacant estates of absentee landlords in the South of Italy. Those who read Carlo Levi's book, *Christ Stopped at Eboli*, will recall how the harassing situation is treated in the last chapter. An American periodical, devoted to the interests of the Catholic worker, wrote with irony and indignation:

"Here in the United States there are thirty-thousand-acre farms where the conditions of the migrant farmers are unspeakable. Are the Communists even now calling to these wretched of the earth to demand a human existence? And if they, too, should take over property rightfully theirs, would Catholics be among those to spring

from their armchairs with cries of Communism? Heresy? Whipping them into Capitalistic line with encyclicals that seem to have been filed away in study club archives?"

The human situation under such circumstances demands cool minds rather than hot heads. Certain Catholics may be disposed to use the encyclicals as whips; but that does not alter the fact that these documents were designed to be rules. This is how the *Quadragesimo Anno* lays down the rule in this complex matter:

"That we may keep within bounds the controversies that have arisen concerning ownership and the duties attached to it, We re-assert, in the first place, the fundamental principle laid down by Leo XIII, that the right to property must be distinguished from its use. It belongs to what is called commutative justice faithfully to respect private ownership, and not to encroach on the rights of another by exceeding the limits of one's own right to property. The prohibition of wrongful use of one's own possessions, however, does not fall under this form of justice, but under certain other virtues, the obligations of which are not enforced by courts of justice. Hence, it is a mistake to contend that the right of ownership and its proper use are bounded by the same limits. It is even less true that the right of property is destroyed or lost by its mere non-use or abuse."

These are but brief examples of the way in which the encyclicals answer the doubts and difficulties of Catholics striving for social justice. Those who ignore their directives, or who go against them, however ardent their compassion may seem, act against the mind of the Church.

Where Discussion is Welcome

This is not to say that there are not many social problems still open to discussion. Pius XI fully agreed that Catholics should debate and discuss such problems: "Most helpful and worthy of all praise are the efforts of those who, in a spirit of harmony and with due regard to the traditions of the Church, seek to determine the precise nature of these duties (of ownership), and to define the boundaries imposed by the needs of social life upon the right of ownership itself or upon its use."

Even when a moral law or principle may be clear, the precise method or extent of its application may be in doubt. The Pope, in the final paragraph of *Quadragesimo Anno*, calls for the

sacrifice of individual views whenever the unity of the Catholic social movement required it:

"Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight for Christ, as far as their talents, powers and stations allow, strive to play their part in the Christian reconstruction of society which Leo XIII inaugurated in his encyclical, *Rerum Novarum*. Let them seek, not themselves and the things that are their own, but the things that are Jesus Christ's. Let them not urge their own ideas with undue persistence, but be ready to abandon them, however admirable, should the greater common good seem to require it."

There are some well-meaning Catholics engaged in the social apostolate who, as opposed to the liberals, tend to interpret the encyclicals too rigidly, or put more into them than their papal authors intended. These, too, must be instructed on the authority of the encyclicals. When in doubt they must learn to accept the papal pronouncements according to the interpretation of their spiritual leaders.

The encyclicals are, at all times, most valuable guides of thought and action. In our time, when the universal appeal for social justice has increased to a frenzied shriek in some parts of the world under the impetus of Communism, it is essential for all Catholics to know and understand the great social encyclicals, and to respect them as the word of the highest authority in Christendom. What Pope Pius XI says in *Quadragesimo Anno* in reference to *Rerum Novarum* is very much to the point: "Those who seem to attach slight importance to the encyclical and its commemoration, either blaspheme what they know not, or they understand nothing of what they may happen to know; or if they do understand, are openly convicted of injustice and ingratitude."

The Realism of the Encyclicals

The clarification of principles is the first step towards realism. The realism of the encyclicals is based on the Church's two-thousand-year-old knowledge of man and society. In comparison, Marxism and Socialism are immature experiments. The encyclicals, in the words of one of them, "exhibit more than a merely beautiful but imaginary picture of human society." Those who regard them as presenting "a Utopian ideal, desirable rather than attainable in practice," strive, not to lift earth a little nearer heaven, but to

bring heaven down to earth, and compromise the things of the spirit with human weaknesses. That has been the liberal ideal before and since the tragic Lamennais experiment which ended in the repudiation of the Cross.

The encyclicals repeatedly state that the Church does not regard it as her mission to remove all pain and social injustice from the earth. Her full-time mission is to save the souls of men. In the pursuit of this exalted mission, she did succeed in building a social order which emerged as

the most perfect and realistic the world has yet seen. In her present endeavors to rescue and restore that social order, she depends, as never before, on the wholehearted cooperation of the faithful. It is paramount that her loyal children regard the lightest wishes of her Pontiffs as commands, and think and act accordingly. The times demand that we give assent with all our hearts and all our minds. "Give all thou hast: high heaven rejects the lore of nicely calculated less or more."

The Export - Import Bank and Latin America

TWENTY-FIVE YEARS OF LAUDABLE ACHIEVEMENT

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

WHAT IS THE EXPORT-IMPORT Bank? We fear very few Americans can answer this question correctly. If they can, then rightly should they feel proud. For this bank is a most important factor, as it is the principal agency of the United States Government engaged in international finance. Its purpose is to assist, support and encourage the overseas trade of American private enterprise. In 1959, the Export-Import Bank completed twenty-five years of magnificent service; our citizens should be proud of its accomplishments.

The authority under which the bank is operating is the Export-Import Bank Act of 1945. In this act Congress declared the objects and purposes of the bank: "to aid in financing and to facilitate exports and imports and the exchange of commodities between the United States or any of its Territories or insular possessions and any foreign country or the agencies and nationals thereof."

Funds for the bank's operations are available from the sale of its capital stock to the United States and from loans from the U.S. Treasury at rates of interest fixed by the Secretary of the Treasury. The bank also obtains funds from accumulated earnings after payment of operating expenses and dividends on its capital stock.

Adopted Policies

Some of the policies which guide the Export-Import Bank are: to extend loans and guaranties for the primary purpose of promoting the export and import trade of the United States; to make loans only for specific purposes; generally to extend credit only to finance purchases of materials and equipment produced or manufactured in the United States, and for the payment of associated technical services of American firms and individuals; to supplement and encourage the utilization of private capital in export and import trade and in overseas investment generally.

It is well to add that the bank must have reasonable assurance of repayment and must never purchase stock in any corporation. The borrower must show credit worthiness and the ability to attain dollars to complete payment.

Thus the bank is guided constantly by a desire to promote the widest possible scope for private enterprise in foreign trade. It gives preference to credits of private entities rather than to governments if the project or enterprise is of a commercial nature. Insistence on the purchase of materials and equipment produced in the United States, it is easily seen, substantially increases the sales of our products and helps the national economy remain strong.

The management of the bank is vested in a

board of directors consisting of five members appointed by the President with the advice and consent of the Senate. One of the five members is named President of the Bank and Chairman of the Board. Samuel C. Waugh, the president, is a man of vast experience in the financial world and is responsible for many of the bank's accomplishments.

The bank makes dollar loans only in that area of United States overseas trade where private business cannot, for reasons beyond its powers, do the job. Import financing normally is obtainable from commercial banks. The Export-Import Bank aids United States imports by making loans for the purchase of our equipment to develop in other lands sources of raw materials and other products required by our economy.

What are the bank's minimum and maximum amounts of credit? The bank sets no minimum. The maximum is determined by the credit worthiness of the borrower or his guarantor. The bank has loaned as little as \$1,000 and as much as \$100,000,000 to a single private company without a government guarantee.

In June, 1959, the Export-Import Bank issued a report covering twenty-five years of service. The report tells the story of how \$10 billion of our taxpayer's money has been used for the purposes set forth: "These loans, with very minor exceptions, have been and are being repaid. They have served not only to assist Americans to sell goods and services abroad but, of equal importance, to help other nations to improve the living standards of their people."

As one reads the first part of the report with its documentary photographs, he begins to realize how the bank's influence has been felt in most parts of the world. From 1934 to 1959, credits were authorized in sixty-nine countries for such worthy purposes as electric power, transportation, mining, agriculture, steel and other metal refining, water supply and irrigation, reconstruction, etc.

The U.S. Selfish?

Several times during the past year this writer was angered by articles in the press severely criticizing our nation for being selfish. The present Cuban government is waging a wide campaign to turn all of Latin America against a generous benefactor and friend. Of course, we have our faults and we should humbly strive to correct them. But here I shall confine my argument to one aspect of our national policy which is worthy of being better known and appreciated not only

among our citizens but among the nations south of the Rio Grande which have benefited from it.

This is the story of the Export-Import Bank giving important financial aid to these nations. It will give, at least, a strong answer to the accusation that the United States has not helped them as much as we should.

It is sheer foolishness to think that the United States Government can supply adequate financial aid to all these nations. Here is where private capital must take the initiative. American business investment is now over \$10 billion. About \$1.5 billion are invested in Brazil alone.

How has the bank aided? In the field of electric power it authorized a credit of \$12 million to Uruguay to advance various projects. It has also assisted Brazil, Chile, Colombia, Ecuador, Mexico and Peru. In Brazil three large dams on the Rio Grande, together with generating equipment, were financed chiefly by the bank.

Several hydro-electric generating stations have been erected in Mexico. In addition, irrigation projects have been aided from the waters impounded. A multi-million dollar program has gone into thermo-electric power expansion. Credits by the bank have been used to finance purchases of machinery from the United States.

Other countries have increased their electric power through the bank. These include Colombia, Costa Rica and Cuba.

The bank has authorized credits totalling \$1,455 million for transportation and communication facilities. "It is difficult to visualize the broad extent of domestic and foreign activity initiated by the granting of large, long-term loans for economic development in a field such as railroad transportation or highway construction."

At Asuncio, Paraguay, the airport has a 9,000 foot runway which will permit jet commercial aircraft to land. The bank allowed this project about \$1.1 million. There has been a loan of \$17 million to the Cuban Telephone Company.

Of special interest are the loans to Costa Rica, Honduras, Nicaragua, Panama and El Salvador to assist in the construction of the Inter-American Highway. This highway will connect the six Central American republics and will be a source of great economic benefits.

In Ecuador, between Quevedo and Manta, an excellent road has been financed by the bank. Already along the road, the jungle has been pushed back and cocoa, coffee and banana plantations are flourishing.

In Bolivia, a road has been built across one of the roughest land masses in the world. It runs from Cochabamba to Santa Cruz for a distance of 312 miles. A great part of the construction took place at altitudes running from 6,000 to 11,000 feet. Practically all the equipment came from the United States—a distance of 5,000 miles away.

Mexico has been booming in recent years. One reason is the fact that her railroads have been improved through credit of \$159 million used for new engines, better track beds, and modernization of many systems. In Brazil, the Paulista Railroad, privately owned and operated, is considered one of the best-managed systems in the world. The bank has helped it improve its equipment through credits of \$28.6 million.

Where is Toquepala? It is a mountain in Peru, where at an altitude of two miles copper ore is extracted from an open pit. This operation and its refining processes called for a loan of \$115 million to the Southern Peru Copper Corporation. A modern plant at Ilo, over 100 miles away, will produce about 140,000 tons of blister copper annually. Similar aid has been given to mining operations of the Cerro de Pasco Corporation. This company is the largest private employer of

labor and the largest disburser of salaries and wages in Peru.

Iron mines in Brazil, nitrate mines in Chile, manganese deposits along the Amazon River, tungsten mines in Argentina, sulphur in Mexico and lead in Guatemala—all are indebted to the Export-Import Bank for part of their operations.

Live stock, improved sugar machinery, fertilizer and grain silos are some of the agricultural contributions made possible by the bank. Steel mills in Brazil, Mexico, Argentina and Chile have helped boom the national economy of each country. Many new industries necessary for industrial expansion have been created in these lands. Around Sao Paulo, Brazil, a host of firms owe their functioning to the help of this bank. Several splendid hotels have been financed. Likewise, many irrigation projects have given new life to arid land like the 550,000 acres of the Yaqui River project in Mexico.

Certainly American citizens should be very proud of the Export-Import Bank. There is ample proof that through its operations millions of people in underdeveloped countries have been given a higher standard of living and hope for better days to come.

Stoicism in American Education

II. CHARLES W. ELIOT

Sister Mary Zeno, S.S.N.D.—St. Louis, Mo.

CHARLES WILLIAM ELIOT WAS frank in his admiration for Ralph Waldo Emerson, but he rarely mentions the Stoics. Any influence from them evident in his work must have been received second-hand from Emerson, from the temper of the times, or through his editing of Stoic writing, for the *Harvard Classics*.

"As a young man," said Eliot in an address (1903), "I found the writings of Emerson unattractive, and not seldom unintelligible. I was concerned with physical science, with routine teaching and discipline; and Emerson's thinking seemed to me speculative and visionary. In regard to religious belief, I was brought up in the old-fashioned Unitarian conservatism of Boston, which was rudely shocked by Emerson's excursions beyond its well-fenced precincts. But when

I got at what proved to be my lifework for education, I discovered in Emerson's poems and essays all the fundamental motives and principles of my own hourly struggle against educational routine and tradition, and against the prevailing notions of discipline for the young." (H. James, *C. W. Eliot*, Houghton Mifflin, Boston: 1930, Vol. I, p. 348)

Throughout Eliot's writings one can find quotations from Emerson. On his part, Emerson had been attracted to young Eliot and, as an overseer at Harvard, he had cast his vote for Eliot's presidency. We will consider Eliot's educational theory as preserved in his lectures to determine the extent to which Emersonian and Stoical thought affected his work.

Charles William Eliot was born March 20,

1834, in Boston. He studied at Harvard and from 1854 to 1858 he taught mathematics there. After occupying the position of assistant professor in mathematics for five years, he shifted to chemistry, which he taught from 1861 to 1863. Then followed two years of study in England, Germany and France. In these years of study and travel he broadened his knowledge of educational patterns. Because of his stern Puritan background, the only German theory that impressed him concerned the sciences. He was not impressed by Kantian or Hegelian philosophy. Upon his return to the States, Eliot served as Professor of Analytic Chemistry in the Massachusetts Institute of Technology in Boston until 1867. Then followed another two-year tour of Europe. Once again in Boston, he was inaugurated President of Harvard University, a post he held from 1869 to 1909.

Educational Reform

There is a freshness to Eliot's approach to education as manifested in his essays and addresses, especially in that entitled "Educational Reform." Consistent with his progressive spirit, his early preoccupations included tenure of office for teachers and the effectively planned education of the clergy. He endeavored to hire and hold good teachers and ministers. Incessantly he strove to provide a liberal education for students to whom he granted the right to elect their own studies. He struggled against the waste of time in the primary and elementary schools.

Although Eliot had never attended a public grammar school, he analyzed the situation, position, subject matter, curriculum, facilities and ideals of the typical Massachusetts grammar school, and the lack of correlation between the programs of the common schools and the institutions of higher education. What he discovered gave emphasis to his attack upon prevailing inadequacies. Incessantly he warred against heterogeneous grouping, overcrowded classrooms, unprepared teachers, undue corporal punishment, narrow choice of studies, and goosestepping. Above all, he insisted on a close unity between educators. Sharing experiences would enrich all types of teachers. He said: "When it is a question of how best to teach a given subject, the chances are that college or scientific-school teachers of the subject can help school teachers, and that school teachers can help college teachers. Moreover, it is important that each should know what

the other does." (Eliot, *Educational Reform*, Century, New York: 1905, p. 338)

Beginning his educational reforms with Harvard he strengthened the curriculum for the ministry and adjusted the composite of faulty preparation in the school of medicine. In quick succession, the college experienced the development of specialization, an enriched curriculum, the substitution of written for oral examinations, better lectures, greater liberty and responsibility for the students, and higher admission requirements. The institution swelled its membership, and the endowments increased by twenty million, so that the ministerial college became a cosmopolitan university. All was the result of the spirit of freedom Eliot released by introducing: 1. freedom in choice of studies; 2. opportunity to win academic distinction in single subjects of special lines of study; 3. a discipline which distinctly imposed on each individual the responsibility of forming his own habits and guiding his own conduct.

In his address delivered on the occasion of the centenary of Emerson's birth in 1903, Eliot says that Emerson had previously "laid down the fundamental doctrines on which this elective system rests. He taught that 'prudence in life is concentration; the one evil, dissipation.'" Also, "You must elect your work: you shall take what your brain can, and drop all the rest."

Agreeing with the bulk of Emersonian thought that today's schools are sluggards in bridging the gap between knowing and doing, Eliot declared that educational institutions "are only beginning to perceive that, all along the course of education, the child and the youth should be doing something; even as the Stoic seer insisted upon 'action', he should be stimulated and trained by achievement; he should be constantly encouraged to take the step beyond seeing and memorizing to doing—the step, quoting Emerson, 'out of a chalk circle of imbecility into fruitfulness.'

One may pore over Eliot's entire works and discover no direct quotations nor any pertinent references to Stoicism. Nevertheless, the principles of naturalism, secularism and pragmatic experimentalism flourish in his six constituents of education which emphasize the dynamic development of the intellect. Out of the pantheism and dynamism inherent in Stoicism grew naturalism; out of the Stoic social dream of a cosmopolis came aversion for anything divisive; and out of the Stoic "reflection of the human mind upon its own operations" grew pragmatic instrumentalism.

Therefore, if these elements are common to Eliot and to the Stoics equally, then regardless of the manner in which Eliot came to imbibe that philosophy, he certainly operated on Stoic principles.

Eliot shared the Stoic concern with the training of the senses and the consideration of virtue—conventionalized, recognized and approved by society. Further, Eliot's comparison of the development of the mind with the growth of a plant recalls both Emerson's and Marcus Aurelius's similar example. Of this growth he wrote: "It proceeds simultaneously and continuously through all its parts, without break or convulsion. If at any stage there seems to be a leafing or blooming, the suddenness is only apparent. Leaf and bloom had long been prepared—both enfolded in last year's bud. From first to last, it is the teacher's most important function to make the pupil think accurately and express his thought with precision and force; and in this respect, the function of the primary-teacher is not different in essence from that of the teacher of law, medicine, theology, or engineering." (*Eliot, Emerson, The Man and His Beliefs*, Harper, New York: 1903, p. 323)

It is no mere chance which drew Eliot to claim for America the major role in the development of the concrete and practical in education. "And in achieving this position the nation has been led," said Eliot, "by the greatest American philosopher—not by a scientist, but by a philosopher, a seer, a man who had deep, pervasive thoughts and who put them into sentences that live. I refer, of course, to Ralph Waldo Emerson. It was he who first in this country declared that the power to do work with his body, with his eyes, his ears, his hands, was essential to the right of the cultivated man." (*Eliot, The Tendency to the Concrete and Practical in Education*, Houghton Mifflin, Boston: 1913, p. 10)

Religion

Exactly seventy-two years after Emerson's "Divinity School Address," Eliot announced "The Religion of the Future." Although rumor had it that he had started a new religion, he protested that he had only intended to make a positive effort to "restore Christianity to its primitive state." (*The Man and His Beliefs*, pp. 513-14) He knew as little about Christianity as did the Stoics, and he wondered what effect the nineteenth and twentieth century attitudes toward Jesus Christ would have on future generations. Eliot described his "restored" religion as follows:

"The new religion is, therefore, thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling, and especially dwelling in every living creature. God is so absolutely immanent in all things, animate and inanimate, that no mediation is needed between him and the least particle of his creation. In his moral attributes, he is for every man the multiplication to infinity of all the noblest, tenderest and most potent qualities which man has ever seen or imagined in a human being. In this sense every man makes his own picture of God. Every age, barbarous and civilized, happy or unhappy, improving or degenerating, frames its own conception of God within the limits of its own experiences and imaginings. In this sense, too, a humane religion has to wait for a humane generation." (*Ibid.*, p. 591)

As if to fortify his gospel of *service* to God of the futuristic religion, he introduces secularism, the ally and first-born son of naturalism, in his diatribe against any other dogma, creed, ceremony or ritual: "Since it is certain that men are steadily gaining more and more freedom in thought, speech and action, civilized society might as well assume that it will be quite impossible to unite all religious minded people through any dogma, creed, ceremony, observance or ritual. All these are divisive, not uniting, wherever a reasonable freedom exists. The new religion proposes, as a basis of unity, its doctrine of an immanent and loving God, and secondly, its precept. Be serviceable to fellow-men." (*Ibid.*, p. 601)

What educational philosophy must accompany such an entirely naturalistic religion? Eliot's strong sympathy for the growth of a democratic society moved him to a concern for education accordingly. In his Missouri Phi Beta Kappa Oration, entitled "The Contemporary American Conception of Equality Among Men as a Social and Political Ideal," on June 29, 1909, he stated that only "universal education actively promotes this social fluidity."

Eliot quotes Emerson's insight into the civilizing agency of the school through lasting progressive reform as follows: "We shall one day learn to supersede politics by education. What we call our root and branch reforms, of slavery, war, gambling, intemperance, is only medicating the symptoms. We must begin higher up namely, in education." Eliot admired the success of reform through education already carried on in

Cuba, the Philippines and, since the Civil War, in the South. One aim of education, the ultimate, according to him, was the creation of critical thinking on social values.

Eliot also favored the exploitation of the public school "plants" for community purposes. This he felt would change the school from an intellectual center for children to a "social center." Here varied activities, games, crafts might be carried on for all. What he ventured as a slight trend, has become a practice today. Socialization through experience is the end for which the educational process is directed. The end result of such an education should be a polished, secure, socially adjusted individual, well-prepared for his position in life. His education will have implemented his assured success.

Upon the materialistic basis of his philosophic structure, Charles W. Eliot has erected a school of thought which mistakes the means for the ends, places the common good of society before that of

the individual, recognizes the brute in man and blocks out the supernatural life of the Triune God in him.

In his lonely search for truth, the hyper-active Eliot followed the lure of the new scientific spirit as it delved into nature. In nature he lost himself. Its constant evolution, its ebb and flow caught him in the flux of positivistic activism. His own natural goodness and the objective natural good in the experimental approach enshrined his labor with the aura of "goodness."

What is to be deplored is that a genius like Eliot (and he was that) shuffled at the heels of Epictetus, the slave, and of Marcus Aurelius, the pagan emperor. Always to be dedicated to activity, to the social life of natural man—that was as far as his ambition could lead him. For all that the test-tube added to his knowledge of nature and man, Eliot could not find his God in it.

(To be Continued)

SOCIAL REVIEW

Catholic Charities Golden Jubilee

The *Monitor*, CATHOLIC WEEKLY of San Francisco, introduced its report of the recent Golden Jubilee Convention of the National Conference of Catholic Charities thus:

"As the sound of war drums echoed from the halls of the United Nations a few blocks away, 3,000 delegates commemorating the Golden Jubilee of the National Conference of Catholic Charities met in New York with a call to charity—to individual concern, personal service, community involvement and participation, for the love of God and neighbor."

Led by four Cardinals and seventy Bishops (and featuring a special Golden Jubilee message from the Holy Father), the assemblage at Statler Hotel comprised directors of charities in the United States, social work leaders, members of the Society of St. Vincent de Paul, the Conference of Religious, and the First National Assembly of the American Association of the Ladies of Charity.

The keynote address was delivered by Honorable Ralph W. Whelan, Commissioner of Youth Services of New York City, who warned that Catholic Charities should not confine its leader-

ship to its own group exclusively, but should become involved in the main stream of the community's life to the mutual benefit of all.

In his special message to the convention, President Eisenhower emphasized the necessity of personal and local responsibility, self-reliance and the spirit of "taking care of one's own" in the field of charity. While recognizing the legitimate role of government, both local and central, in providing welfare services, the President stated:

"Even as Government cannot guarantee us happiness or satisfy the deepest aspirations of mankind, the State cannot more than partially and in special circumstances satisfy the obligation—the compulsion within us—to help our neighbor.

"Were it to assume entirely this or any other fundamental personal obligation, the Government—the instrument—would eventually become the master. Political considerations might easily become paramount over human values. A concern of heart and spirit would degenerate into a machine-like operation of bureaucratic processes. The will to sacrifice for others would be replaced by reliance on governmental administrative procedures."

The Right Reverend Monsignor George Guilfoyle, director of Catholic Charities of the Archdiocese of New York, was re-elected president of the National Conference of Catholic Charities.

Credit Unions

THE MARYKNOLL FATHERS in South America are having an experience similar to that of the Jesuits who have been working on the missions in British Honduras for many years: Parish credit unions help substantially to improve the temporal lot of the natives, while at the same time representing a practical Christian answer to the evil of usury. Thus the Maryknoll Credit Union in Puno, Peru, recently announced that it has extended loans of approximately one million dollars during the past year. This credit union began in 1955 with twenty-three members and \$32.00 deposited in the form of shares.

The San Juan Credit Union, the first of its kind in Peru, was founded by Rev. Daniel McLellan, M.M. During the past five years, the credit union idea has caught the imagination of other missionaries in South America with the result that the movement has spread rapidly to many mountain parishes. Earlier this year, Father McLellan was named managing director of the newly formed Peruvian Credit Union League, a national association of 112 thriving credit unions.

Seven credit unions, with a total membership of more than 700, are now affiliated with the Credit Union League of Ireland. Deposits in their credit unions total approximately £5,000, while loans made exceed £6,000. These healthy signs of progress in the credit union movement were reported at a recent meeting of the League's Board of Directors. Credit unions in Ireland are proving equally effective in encouraging saving and serving the credit needs of farmers and the rural community in general, as they are similarly improving the financial position of people in the cities.

Miss Nora Herlihy, secretary to the League, is presently pursuing a training course at the headquarters of CUNA in Madison, Wisconsin.

Labor Unions

FOR THE SECOND TIME within recent months the Vatican has officially sounded a warning against the encroachment upon the freedom of the individual person by powerful labor unions. The first warning was contained in a letter to the Forty-Seventh Semaine Sociale of France from Domenico Cardinal Tardini, Vatican Secretary of State. The warning was reiterated in another letter from Cardinal Tardini which was sent to the Canadian Social Week which met at Trois Rivieres, Quebec, September 22-25. Cardinal Tardini told the Canadian Social Week:

"It is true that since the last world war, the labor unions, now more centralized, have also become more independent. But in its turn, this increased power entails a new risk to freedom: That the trade union may one day 'exercise a kind of patronage or right, by virtue of which it would dispose freely of the worker, his strength and his property.'

The Cardinal's quotation was taken from an address of Pope Pius XII to the Catholic Association of Italian Workers on March 11, 1945. He said that the labor union "may be tempted to take advantage of the strength derived from numbers, a temptation common to associations of employers and workers, to economic trusts and to all collective forms constituted by the different professional and social groups."

The Holy See and World War II

A BOOK REVIEWING THE Vatican's efforts to forestall World War II has been published by Monsignor Alberto Giovannetti, an official of the Vatican Secretariat of State. Entitled *The Vatican and the War*, the book was issued by the Vatican Polyglot Press under the auspices of the Vatican Library.

The Vatican City daily, *L'Osservatore Romano*, said that the documents contained in the book, which have not previously been known to the general public, reveal Pope Pius XII's efforts for peace. Among such documents are those which give the conversations which took place between Hitler's Foreign Minister Joachim von Ribbentrop and Cardinal Luigi Maglione, Vatican Secretary of State.

German-Jewish Relations

A N EXCHANGE PROGRAM, sponsored by West Germans and an American Jewish organization—the first undertaking of its kind—was initiated recently. A ten-man group from B'nai B'rith and its Anti-Defamation League on July 27 began a two-weeks tour of major West German cities as guests of the Bonn Government to study human-relations problems at the grass roots level. These leaders participated in seminars and met with government and civic officials as well as youth and community leaders in Bonn, Düsseldorf, Berlin, Munich and other cities. As the other half of the exchange, West German community and youth leaders will come to the United States at a later date.

This exchange program represents the latest of several efforts engaged in by the Federal Republic of Germany for improving relations between that country and Jewish people throughout the world.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

America's Rural Picture

(The following address was delivered to the 105th annual convention of the Catholic Central Union (Verein) in Little Rock, Arkansas, August 7. Bishop Pursley is Episcopal Advisor to the National Catholic Rural Life Conference.)

IT IS A MATTER OF REGRET to me that I am not longer and better acquainted with the impressive record of your affiliated organizations in the multiple fields of Catholic Social Action. I do know enough about it, however, to make the compliment which I pay you now both intelligent and sincere. In common with most other people, I am always mindful of my own state in which I was born and in which I have spent my whole life with the exception of six years in the major seminary. So, in looking down the long list of annual conventions of the Catholic Central Union, I was interested to learn that four of them were held in Indiana, and two of them in my See City of Fort Wayne.

By an odd coincidence, the first of these four took place in 1878, the year my father was born; the second in 1902, the year I was born; the third in 1921, the year I entered the seminary; and the fourth in Fort Wayne in 1931, the year I was an assistant pastor in that city. This parallel has no special significance; but you will understand why it is of passing interest to me.

Anyone who appears before an audience of serious-minded people today is expected to say something about present problems of which we seem to have an overabundance. We have lived to see the ancient wisdom of Solomon verified with a vengeance: "Only this have I found, that in the beginning God made man right and he hath entangled himself with an infinity of questions." We have just survived two national political conventions.

However widely men may differ, there is one point on which there would be pretty general agreement. The scholar might express it in these words, as one eminent Catholic scholar has expressed it: "The chief characteristic of our age is disorder, intellectual confusion and moral disintegration." Perhaps most people would simply say: "Things are in a mess."

There is never sufficient reason, of course, to justify an attitude of unrelieved pessimism among

Christians; but we are prepared today to appreciate the plight of the mother who was shopping during the holidays to find an appropriate gift for her small son. Picking up a strange-looking object, she said to the clerk: "Isn't this a rather complicated toy for a child?" To which the clerk replied: "That, madam, was especially designed to help the growing child adjust himself to the conditions of modern life. You see, none of the parts fit together."

So it seems to us, as we observe some of the differences, divisions, dislocations, conflicts and tensions in our society; as we read some of the innumerable books, brochures, pamphlets, reports, papers, speeches issued by all sorts of organizations, committees, commissions, councils and conferences, analysing and arguing, proposing and pleading, trying to put the parts together, trying to find a formula that will work.

Not the least important of these contemporary problems concerns agriculture, the ancient, honorable, indispensable vocation of the farmer. I remember distinctly the first time that I heard a well-informed discussion of this problem. In 1921, during my first year in the major seminary, we had a visiting speaker in the person of Father Edwin V. O'Hara from Eugene, Oregon, who died in 1956 as the Bishop of Kansas City, Missouri. Some of us will recall that 1921 marked the beginning of the so-called "roaring twenties," the immediate aftermath of the First and—as we were assured—the last World War! It had taken hundreds of thousands of our young men to Europe, many of them from the rural areas of our country. They came back singing: "How you gonna keep 'em down on the farm after they've seen Paree?"

This was the beginning of the silk-shirt sophistication and extravagant spending which characterized the whole period. There was then a general migration from the peaceful simple life of the farm to the noisy complex life of the city where golden opportunities beckoned during the business boom of the early twenties which ended in the business bust of the early thirties. We are still wrestling with social, economic, religious and moral problems which grew out of that era. Today we are faced with something similar in

the recent rapid flow of population from the city to the suburbs. There is hardly a bishop in the United States who does not feel the pressure of this expansion and the difficulty of meeting it without adequate resources in manpower and money. Surplus and shortage are becoming paradoxically critical words in our vocabulary. Just what they mean at present in terms of national stability and just what they portend for the future in terms of world peace—these are questions for better heads than mine.

You will not expect me to recall much of Father O'Hara's address in 1921. As you know, he was one of the pioneer priests and bishops who saw basic needs in the broad field of social action which the Church in the United States could not ignore without losing ground in her essential mission of saving souls. There is a sense in which it is true that you cannot save a soul without trying to save the society in which that soul lives. I need not tell you that time is all tied up with eternity. It is always possible to go overboard about the temporal order, but it is equally disastrous to overlook or underestimate its relationship with primary human needs and its influence upon ultimate human objectives.

Father O'Hara was concerned chiefly with the same principles and purposes which have always guided and governed the National Catholic Rural Life Conference. He could hardly have foreseen all of the very extensive changes which have come about in the contemporary rural scene. But he did recognize the trends, the developments, which threatened not only the economic security of the farmer but his whole way of life, his identity as a social and spiritual being, the integrity of his home and family, rooted in the fertility of the soil, that enduring, living symbol of the creative power and providence of God. Father O'Hara wanted to induce farmers to remain on their farms, to rear their children in the Christian philosophy of the land, to integrate the forces of religion, the life of the liturgy so rich in the symbolism of natural growth, with the whole pattern of family farm life and its meaning for the community.

Obstacles to the realization of this ideal have multiplied through the years. Today huge mechanized agricultural organizations have, to a great extent, absorbed the privately owned family farm and taken on more and more the aspect of a big corporation monopoly.

If a desire to dwell upon the past is a sign of approaching senility, of that period of life when people are divided mainly into the "critically silent and the garrulously anecdotic," I must accept the implications of my own feeling. I do long for the lost heritage of the simple life associated in our minds instinctively with the "good old days." If you will indulge me for a few minutes, I should like to tell you something of what I personally remember about the family-sized midwestern farm of some four or five decades ago. I grew up in an Indiana County Seat town surrounded by cultivated acres of grain and pasture fields. I never actually lived on a farm, but I came as close to it as possible by making regular week-end visits during the school term and week-long visits during the vacation periods to my grandfather's seventy-five acres, two and one-half miles from my home. On this small farm he reared nine children. It was an easy walk in those days. The dust was thick and warm on the roadside. Only at rare intervals did one of the early vintage motor cars chug by at the breath-taking speed of twenty miles an hour.

Upon my arrival in the late afternoon, there was always the ritual of "piecing." I suppose the term has gone out of use. It meant usually a soda biscuit loaded with applebutter. I got the impression that all grandmothers felt that their grandchildren were not being properly fed at home.

Then came the return of the men, father and sons, from the fields, from the milking and the other evening chores, to assemble around the supper table covered with a red checkered oil cloth and lighted by a single kerosene lamp. My grandfather, not a Catholic in those days, bowed his head in the longest home-made prayer I have ever heard. Nobody was in a hurry. There was no special, super-spectacular compatible color television program to see at 7:30. On the wall of the kitchen hung a rifle and a shotgun. You can understand why a small-town boy would find adventure on a farm.

After the evening meal the women of the household did up the dishes while the men retired to the parlor where the big base burner was given a fresh belly full of coal and another lamp was lighted. There was a great deal of conversation in the Hoosier twang that I seldom hear anymore. We slept on and under mountainous feather ticks which kept us warm but pre-

sented some danger of suffocation. The darkness outside, especially in winter, seemed alive with strange weird sounds. The social events, so to speak, which interrupted these long evenings at home were all neighborhood affairs, strictly country style and usually held in the one-room schoolhouse down the road. There were spelling bees and ciphering matches, mock trials and bob-sled rides and box suppers and similar rustic entertainment.

The working day began early and ended late. The farmer trudged many miles a day over broken earth behind a horse-drawn plow, giving his commands of "Gee" and "Haw." During the harvest season the farmers within reasonable distance helped each other with the work while their wives prepared those famous threshing dinners which looked as if the horn of plenty had dumped all of its contents on one table. A large dinner bell, mounted on a post, was rung to call the men from the fields to wash the sweat and straw dust from their hands and faces at the well pump which was never far from the house.

The only trip to town, except for emergencies, was made on Saturday afternoon when the churning was done and the eggs gathered. Then the hard-working plow horse was hitched to a lighter vehicle, a buggy or carriage, and the family went to do their weekly "tradin,'" exchanging their produce for coffee, sugar and other staples at the grocery store. My father had such a store and it was my job on Saturdays to help the farm women in with their baskets of eggs and their crocks of butter. For this I got twenty-five cents and a pair of cold feet.

I must draw the curtain on this somewhat nostalgic reminiscence. It is an experience that I share with many my own age and older, but which the unfortunate young people of our time can never know. I have asked you to look at this American rural picture out of the past, simply because it serves as nothing else can to emphasize the contrast between yesterday and today in the whole area of agriculture. It is not merely that farming has been modernized and mechanized; it is also that the farming community has been urbanized and secularized. Therein lies its present challenge to the transforming power of religion. There are values to be preserved in the midst of a changed and changing environment. There is a central point of view to be recaptured, a spirit to be kept alive or restored to life at least among those who still cling to their ancestral

acres and would leave them as a family heritage, a tradition of simple, wholesome living, to their children.

There are some, of course, who say that it is foolhardy to resist the tide of progress, like old King Canute trying to push back the ocean. The National Catholic Rural Life Conference is well aware of present farm problems and quite realistic in its approach to their solution. It believes that, even within the existing framework of agricultural policy and practice, it has a real and vital message for the Catholic farmer, a necessary apostolate of Christian truth and life.

Let me tell you something briefly about the structure of this organization. It consists of an Honorary President who is Aloisius Cardinal Muench. As Bishop of Fargo, North Dakota, for several years, he knows at first hand the needs of the farmer. As Papal Nuncio to Germany for another several years, he knows the European situation and its recovery problems created by the war. The Conference President at this time is Bishop Marling of Jefferson City, Missouri. These positions are additional burdens but gladly borne. It may be a secret to you, but I'm going to let it out of the bag. Bishops are not out looking for another job. They already have one.

The Executive Director of the Rural Life Conference for many years was Monsignor Luigi Ligutti. In recent years, however, though retaining official connection with the Conference as Director of International Affairs, he has been acting as Official Observer for the Vatican at the Food and Agricultural Organization of the United Nations. In that capacity he has done much to further the program of relief to needy countries which is now more than ever in the mind and heart of the Holy Father. Communism, like a vulture, waits for the death and decay of Christianity. The best answer, the only effective answer, is action inspired by Christian principles of justice and charity, of freedom and human rights.

The Conference also maintains a Washington office as a source of timely information on pending farm legislation and as a means of ready communication with farm organizations and leaders. Father James L. Vizzard, S.J., is in charge of this office. Diocesan Rural Life Directors, appointed by their Bishops, are working in many parts of the country, often with notable success, in promoting the purposes of the Conference.

When I made my annual report to the American Hierarchy in Washington last November, I was forced to say that the Rural Life Conference had just emerged from a financial crisis and a crippling shortage of executive personnel. Since then, providentially, we have secured the services of two able priests, Father Edward O'Rourke of

the Diocese of Peoria, and Father John Weber of the Diocese of Salina, who will direct the activities of the Conference from its national headquarters in Des Moines, Iowa.

(To be concluded)

MOST REV. LEO A. PURSLEY, D.D.

Developing Rural Industry

DEVELOPING JOB OPPORTUNITIES in declining rural communities received emphasis during the 1960 Biennial Convention of the National Catholic Rural Life Conference in Jefferson City, Missouri, October 9 to 11. Low-income farmers, food surpluses, the family and the farm, and farm organizations were scrutinized by leaders in panel workshops.

The Most Rev. Joseph M. Marling, C.P.P.S., Bishop of Jefferson City and President of NCRLC, addressed the opening banquet. Speaking on the theme, "The Rural Industry Movement," His Excellency alluded to industrial decentralization as a feasible defense measure, and to the sociological and moral implications of the wholesome rural community. He then analyzed our own rural picture, briefly but vividly outlining the farmer's present plight in these words:

"But all know that farmers are in serious trouble. Paradoxically, they are victims of our century's greatest boast—its amazing technological progress. Flight from the land, diminishing income, government allotments, and growing surpluses point to a dislocation that is critical. The problem is national in scope. It weighs upon every citizen for the land and those who guard it, and our richest investment, the augur of our growth and security....

"At the heart of the farm problem lies the injustice that farmers suffer when forced to sell at a level below their actual cost of production. Furthermore, no sound solution will permit corporation farming to destroy the order based on the stability of the farm family. The family farm is not a fetish that we blindly worship. Its decline is not like that of the corner grocery before the more progressive supermarket. The family farm is still the most efficient manner of tilling the soil, and of meeting our sacred duty to preserve the good earth for future generations. It

remains what it has always been—a bulwark of our democracy and of our Western civilization."

The Central Missouri Prelate pointed out to the four-hundred leaders of Church, State and rural communities assembled in Jefferson City, that "rural is a wider term than agricultural; it embraces the countless villages, towns and even small cities in our farm areas. As they dwindle, or barely sustain themselves, the farm population is deprived of opportunities which it sorely needs and richly deserves.

"The farm decline, in turn, robs these rural centers of vitality, sends their young people, along with those from the farm, in flight to the big cities. If this exodus can be stopped, or even retarded, the teeming urban centers... will have opportunity to catch up with the social, moral and economic problems that now leave them in a kind of daze.

"Let us impress upon ourselves that, with our national growth, industry must expand. New fields, such as electronics, are likewise being constantly developed. A steady search for industrial sites is thus assured. Mounting transportation problems keep pushing the manufacturer closer to consumer markets. Non-durable goods are always moving to places where competition with the higher wages of the chemical industry, for example, need not be met. It is also in our favor that industry has discovered that, with engineering skill, smaller plants can be made to match, in efficiency, and often excel, their larger counterparts with their complex administrative control. And, after all, we are speaking of smaller plants. They may employ twenty-five or several hundred, depending upon the community's needs and resources. No one advocates the dismantling of our huge urban plants and their dispersion throughout the countryside. Even if this would promote national defense, and create a better social order for the masses, it is economically impossible.

"There is a different kind of industry, integrally related to agricultural adjustment, that is ideal for the smaller towns and villages—the processing of farm produce for the ultimate consumer. Very fine industries have sprung up in connection with what the farmer raises—milk and cheese plants, hatcheries and poultry processing plants, feed mills, meat packing plants and canneries of every description. But, as a rule, they are not in the hands of farmers, for the farmer parts with his product too quickly, and, as a result, a little more than 60% of the food dollar finds its way into other pockets than his own.

"This farm related industry demands financing, but there is no better investment for the farmer. Local bankers and business men can also be persuaded to assist with something so beneficial to the entire community. It is here that farmer-owned and farmer-controlled cooperatives suggest themselves for the launching and sustaining of such a project. But all this demands, we repeat, patient planning and interest that will not flag in the face of inevitable obstacles. We do not contend that so-called non-related industries cannot be started or won by small settlements. It merely seems more natural to carry to finished product the food and flesh that are so available from the nearby towns.

"The National Catholic Rural Life Conference rejoices at the interest in the rural industrial movement, manifest in so many sections of the country, and it commends those who promote it. Particularly does it urge its members, lay and clerical, to be a part of such an excellent program. The role of the clergy may need definition. The industrialization of an area is not their direct charge as spiritual leaders. But spiritual welfare cannot be divorced from material security. Industrial development, therefore, falls well within the ambit of their interest and activity....

"The Rural Life Conference is gratified also by the growing concern for rural industrialization in the impoverished countries of the world. It is proud to be part of this undertaking through its international office, of which Monsignor Ligutti is head. In this connection I refer briefly to a conference, held at Maryknoll, New York, in 1958, and jointly sponsored by Fordham University and our international office....

"What transpired at Maryknoll has just been published in an excellent volume, *The Missionary's Role in Socio-Economic Development*. The many pages on the setting up of small industry

are invaluable to the missionary, but they can be read with great profit by all of us. This will be evident from a few lines spoken by one of the participants with a fine knowledge of Puerto Rico: 'Puerto Rico has profited on the whole from its industrialization; nevertheless, many of the small factories in rural areas are closed for want of manpower because people got money enough to move away. The government trains the technicians for the decentralized factories, but as soon as a man learns enough to be a machinist, and earns the price of a ticket, he answers the lure of living in a hovel in New York. . . . Unless the rural home acquires more meaning, the march to the city will go on. But we are still doing the right thing in promoting rural industrialization.'

"It is with these two last wise statements that I conclude. We, too, must see to it that the rural home and the rural family environment acquire more meaning. And we must go forward, despite all obstacles, with the firm conviction that rural industrialization offers golden opportunities to our rural people, and, therefore, is of great benefit to our country as a whole."

Other speakers at the Jefferson City convention included John M. Brewster, agricultural economist for the Research Division of the U.S. Department of Agriculture; Dr. Elmer R. Kiehl, dean of the University of Missouri College of Agriculture; Rev. James L. Vizzard, S.J., director of the NCRLC's Washington office; Olsen Monsees, Jefferson City, of the Missouri Farm Bureau Federation; Professor Thomas Brown of the Missouri University College of Agriculture; Rev. Edward O'Rourke and Rev. John Weber executive director and executive secretary respectively of NCRLC.

The Conference's award for distinguished service was presented to the Rt. Rev. Msgr. Luigi Ligutti, now permanent observer at the U.N. Food and Agricultural Organization for the Holy See, who served as an executive of the Conference from 1937 to 1959. The presentation was made by the Rt. Rev. George J. Hildner of Gildehaus, Mo., who helped found the NCRLC.

It is one of the ironies of our age that do-gooders seem to become the most virulent of wrong-doers, and that self-conscious apostles of "freedom" so often become the cat's paws for Communism, the century's greatest scourge of human liberty. (Holmes Alexander, in the St. Louis *Globe-Democrat*, June 16)

Warder's Review

The Neutralist Bloc

THE RECENT SESSION of the UN General Assembly focused attention on the growing strength of the so-called neutralist bloc of nations. This strength has been acquired largely through the rapid addition of new member nations, some of whom are very small, only recently established, and alarmingly unstable, but which possessed of a voice in the Assembly and a voting power equivalent to that of the largest and most stable nation. This equality in one major department of the world organization was conceived purposefully; it is really a necessity if the UN is to maintain even the semblance of a representative body of nations.

Possessed of a new source of influence in international affairs, these small nations are understandably determined to utilize their choice of alignment to the utmost. Membership in the UN makes it unnecessary to commit themselves to entangling alliances for the promotion of their own security.

It hardly need be pointed out that the cohesive factor in the "neutralist" bloc is not a common political ideology. The common denominator here is economic need: all these nations are underdeveloped and are in need of economic aid in varying degrees. Little wonder that they openly exploit their position of non-commitment politically to either the Communist bloc or the free bloc in the UN: they want assistance from both sides. Since refusal of such help always poses the threat that any one of these "neutralist" nations will retaliate by aligning with the opposing power bloc, many commentators refer to the policies of the so-called neutrals as blackmail. Certainly in many instances, such as Cuba under Castro, the charge is well founded.

The new bloc of nations in the UN presents another of our many problems in semantics. Are these nations actually neutral in the struggle between the Soviet Union and the United States? Certainly not. Their "neutralism" definitely abets the Communists in their program of world conquest. Statesmen like Nehru, brilliant as he is, officially adopt the attitude that the West is no more worthy of their support than are Russia and Red China. This in the face of the fact that these two Communist giants are patently the only na-

tions with imperial designs today, whereas by contrast, Western nations are progressively giving freedom and autonomy to their colonial subjects. Ironically enough, so many of the nations lately admitted into the UN are former colonies granted statehood by one or another nation in the Western bloc. Conversely, the interest of the Soviets and Red Chinese in these struggling infant nations is purely one of exploitation and subversion. The Communists are the arch-imperialists of this or any day. By assuming a position of non-commitment, the "neutrals" are definitely aiding Communist aggression, negatively and passively, but very effectively.

The obvious absurdity of the "neutralist" label cannot be disguised when it is worn by the likes of Tito and Castro. These men are neutrals in the same sense that Mao's despotic government is a "people's democracy."

It should give pause to advocates of state-planning that Soviet successes in the economic field may be largely attributable to new emphasis there on incentive systems. They have re-discovered the simple truth—long familiar in the West but sometimes neglected—that appropriate rewards are needed to stimulate and encourage individual effort and initiative. The Russian example in this matter may serve as a useful reminder that a primary resource for our unparalleled industrial growth has been the restless energy of individual enterprises.

Such a reminder is especially needed today as Congress considers the perennial problems of the small businessman. The unique and vital role played in our daily lives by more than four million small enterprises is familiar to all. Apart from their normal functions of supplying myriads of goods and services needed in our economy, these smaller firms also provide an indispensable breeding ground for new products, better services, and technical innovations. Most of our great industries trace their origins to the activities of small, pioneering firms.

HISTORICAL STUDIES AND NOTES

PIONEER GERMAN PRIESTS

VII

Indiana, 1834-1840

(Continued)

Excerpts from a Letter Written by Bishop Bruté of Vincennes, Dated May 24, 1837

IMMIGRATION SPREADS LIKE THE waters of a river to every part of the country. The State of Indiana, which in 1830 counted a population of 343,000, now has a population of more than 700,000. The immigrants to Indiana come mostly from Europe; but there are also many from the Eastern states. Catholics form a large contingent of these latter migrants.

In this as in other states, Protestantism, considered as a religion, has spent its force and has deteriorated into indifferentism. It is everywhere conceded that Protestantism has lost its hold on the people and has no sound foundation. The conviction grows that only the Catholic Religion gives stability. It seems to be apparent that true Christianity is to be found only in Catholicism and that every other creed is a product of arbitrariness. Statements to that effect are divulged on every side. Even the endeavors of the ministers, who have joined forces to stay Catholic progress without substituting something better, have resulted in proving the preponderance of the Catholic Religion and in disillusioning well-meaning and unbiased Protestants.

In a recent public debate, Bishop Purcell victoriously vindicated the Catholic cause against a Mr. Campbell. Mr. Campbell enjoyed a great reputation for learning and had tried to bring about a union of all Protestant churches. The new alignment was not called Protestantism, but primitive Christianity, biblical disciples, etc. The debate went on five hours a day for eight days. The Bishop had to refute seven propositions formulated by his opponent. He was consistently on the offensive. It was apparent that public sentiment favored the Catholic Bishop and that even the Protestants hoped for his triumph. The political newspapers, which otherwise devote little space to the discussion of religious questions and formerly showed only contempt or an antagonism blinded by prejudice, unexpectedly took the de-

bate seriously. They declared that the Catholic Bishop was the victor. They did so, however, to ridicule the defender of a cause which they themselves would not espouse. Finally, the crusade of defamation which the ministers had inaugurated against the Catholic priests by spreading most abominable stories in a deluge of tracts against them, did more good than harm. Even the Protestants, tired of those unfounded accusations, in a mass-meeting in New York denounced in unequivocal terms such slanderous propaganda.

May heaven now grant the Church time to grow, to take root in these parts of the world. On our part, we will pray, labor and cooperate. The politicians are engaged in their political and civil undertakings; we have devoted ourselves totally to the work of Jesus Christ....

As regards the financial support granted to my diocese by the Association for the Propagation of Faith, it has not failed in the least to fulfill its purpose. During the first years, when everything had to be built up from nothing countless expenses had to be paid for the purchase of property, and for the construction of churches and institutions. As to the number of missionaries, the Almanac for 1835 listed only two—a fact which surprised even the Holy Father in Rome. Now we list at least sixteen priests, and this number will have increased by the time you will receive this letter.

The Council of Baltimore, which opened on April 16, has requested the Holy See to erect three new dioceses: Natchez in Louisiana, Nashville in Tennessee, and Dubuque in Northern Missouri. They also will need support. Have courage, therefore, my friends of the Association for the Propagation of Faith. May the Lord protect you and bless you amid your many troubles, charges and cares. The depression has reached these parts; but the interior, with its vast agriculture, does not feel it. You, as men of faith, know that the face of the earth is continually changing. For the time being, you will have to devote yourselves to the interests of the Kingdom of Jesus Christ, as you have in the past, here on earth and then in heaven. The Lord be with

you. May these few lines bring you encouragement and consolation.

((Translated from *Annalen der Verbreitung des Glaubens*, Vol. VI, Einsiedeln und Mainz, 1837, pp. 161-185)

*Excerpts from a Letter Written by
Bishop Bruté of Vincennes*

Washington, Indiana
July 25, 1837

What was seen in Geneva during the jubilee of the Reformation is also to be observed here, especially among the upper classes and the preachers. There is no faith and there are no articles of faith. Nay, you may say that there is nobody who has any belief, or that people believe what suits them. Articles which formerly had been considered essential, are now regarded as changeable opinions which are fashioned today in this way, and tomorrow in another way.

A few years ago, the Presbyterian ministers of their seminary in Princeton hotly debated whether it is necessary to believe the articles established by the authorities of the respective churches. The majority decided that it was not necessary to believe these articles. In this way the opinion gained acceptance that no church can establish articles of faith, not even on such essential points as the divinity of Christ. Some ministers try to uphold certain original articles of faith. For this reason they call themselves orthodox. Withal they are powerless to repress the modern reformers or to expel them from the ministerial body. The latter form a separate body, and thus there are two churches where formerly there was one. This division is found among the Presbyterians, the Quakers, the Baptists and the Methodists. These quarrels bring to light unsavory stories about the beginnings of these modern churches. Thus the old Methodist-Episcopal Church is indicted by the new and independent Methodist body, while the latter retaliates in kind. It is a repetition of what the Presbyterians had done to the Anglicans years ago.

This complete rejection of fundamental articles and the repudiation of church government—this Christianity without dogmas, without any form of organization—was bound to introduce among the Protestants in the United States an indifferentism and a neglect of Christian practices which is appalling. Baptism and Communion are outdated and have become meaningless; nobody considers

them as obligatory. These practices are forgotten in the families. If a minister speaks about them, he speaks to no avail.

There are, of course, exceptions to be found in many localities in a population of 16,000,000 people. But these exceptions do not invalidate these general observations. We may add that respect for the ministers in their own churches has declined considerably and that it will continue to decline, because of their foolish endeavors to bolster their prestige. Public debates with Catholics always end in their discomfiture and show that they are steadily losing ground. Boasting reports on missions overseas do not impress, be those missions in pagan countries or in Catholic countries like France and Italy.

This decline has befallen Protestantism in a country where it was not hampered by Catholic powers, where it enjoyed full sway for expansion. Now we observe Protestantism on the verge of dissolution in regard to its beliefs. Despite ministers and preachers of all sorts, it tends to disintegrate faster here than in Germany, where powerful friends support it and try to rejuvenate it by dint of rituals which will not be productive of much good. Is it even worthwhile to try to introduce into France this mass of confusing errors? It is the more futile to do so at a time when it has become evident that all these multitudinous and arbitrary systems have led to the ruin of genuine religion, or rather, to irreligion, that is, to Deism, to total indifferentism. To reach this goal, the Holy Bible and the Gospels are distorted to a degree that cries to heaven for vengeance, as they are actually employed to prepare the way to the dissolution of Christianity.

((Translated from *Annalen der Verbreitung des Glaubens*, Vol. VI, Einsiedeln und Mainz, 1837, pp. 246-248)

Letter of Bishop Bruté to the Prince-Archbishop of Vienna, October 19, 1837

Your Grace: Though I have written to you last month (letter not printed), and have communicated to you my feelings and sentiments, the interval seems so long that I cannot help writing to you again, trusting that Your Princely Grace will accept my message with benevolence and amity.

Assuredly, I cannot report such favorable and happy conditions of the Catholic Religion as are found in Rome, Vienna and elsewhere. I can only speak of the mediocre and difficult begin-

nings of our Church in regions of the world far distant from your country. Since, however, I know that Your Grace, as well as the benevolent members of the Leopoldinen-Stiftung, have a lively and holy interest in our missions, I cannot allow an opportunity to pass without giving you an account of them.

Immigration continues to increase our population year after year, so rapidly and so substantially that last year 72,000 people immigrated, the majority of whom entered the United States, while the remainder went to Canada. To these we must add the Germans, Belgians, Frenchmen and many others who, in the six-year period of 1831-37, have landed at the port of New York alone—an aggregate of 226,900 souls. Soon after their arrival in America, Catholic immigrants clamor for priests to minister to them. This need is perhaps greater here than in other dioceses of this state. For this reason, I am anxiously awaiting the arrival of a new missionary, **Father Joseph Kundek**, a native of Croatia. His coming was announced to me by Your Grace and by the priest himself. I will be greatly disappointed if he changes his mind. (According to a letter dated September 5, 1838, Father Kundek arrived safely in Vincennes after a voyage of five months.) Missionaries who speak German are at the present time more needed than are others.

I am sorry to report that I have already lost by death an excellent missionary, Father Schaeffer, a native of Strassburg and my companion on my last voyage. Upon his arrival, I sent him to Chicago. He preached in German, English and French, and showed great zeal in his pastoral duties. He died on October 2 (1837), the Feast of the Guardian Angels. (The *Catholic Almanac* for 1838 does not mention his death in the obituary of priests who died in 1837.)

Moreover, I sustained a great loss in the death of Father Deseilles. For seven years he had labored among the Indians of Michigan with heroic self-sacrifice and with such zeal that he brought back into the fold of Christ many sheep who had strayed. He lived alone among the Indians with an old woman of seventy years, whose father was a white Canadian and whose mother was an Indian. Since this woman spoke French as well as her Ottawa language, being possessed of an excellent memory, great intelligence and piety, she was able to serve as interpreter for the missionaries for almost twenty years. With her assistance, Father Deseilles suc-

ceeded in converting several hundred Indians and reclaiming many others who had strayed. Our beloved confrère, Baraga, has perhaps made mention of this pious and extremely useful helper (Miss Campeau). (Father Baraga never mentioned this woman in his letters.)

Last June, I paid a visit to Father Deseilles and found him in good health. At that time he had just received orders to withdraw from the place, because the United States Government had decided to remove the Indians and to drive them westward across the Mississippi. The officials feared that the Indians would not move as long as the priest would stay with them, because they were very fond of him. Accordingly, Father Deseilles withdrew twenty-five miles to the village of South Bend, with the intention of later accompanying the Indians to their new settlement at Council Bluffs on the Missouri. Meanwhile, he contracted the yellow fever. In this condition, he wrote to Father Schaeffer in Chicago for spiritual assistance; but Father Schaeffer himself was ill and could not visit him. Thus left alone in the company of some French settlers, and feeling the approach of death, he arose during his last night, wrapped himself into a linen sheet and dragged himself with the utmost exertion to the neighboring room in which he kept the Blessed Sacrament (there being no chapel on the premises), and gave Holy Communion to himself as Viaticum to strengthen himself for the passage from this earth to a better home in heaven. He died on the evening of the next day, September 26, 1837, at the age of not quite forty years. God grant him eternal rest. I beg your grace to remember him in Mass. (Father Petit, successor to Father Deseilles, adds in a letter of October 15, 1837, that Father Deseilles had also sent word to Father Francais in Logansport; but the latter had just recovered from a three-weeks sickness and was so feeble that he could not attempt to travel sixty miles to the deathbed of the dying missionary.)

I have now appointed another priest as a temporary missionary. (He ordained the deacon Petit to replace Deseilles) I am trying to get a Redemptorist Father and have written to that effect to the Superior (who accepted the offer). I am happy to state that, to my great consolation, all the missionaries of my diocese devote themselves to their calling with the greatest zeal. All of them have already learned to speak English to some extent and are able to preach the Gospel to the numerous Catholics in the English lan-

guage. May God avert that this language, which is spoken generally in this state, will not be abused as an instrument to spread the erroneous teachings which please our philosophical and rationalistic generation. May Divine Providence rather direct that it will be used solely for the preaching of Catholic truth.

I repeat my heartfelt thanks for the many acts of benevolence which have been shown us by Your Grace and by the benefactors of the Leopoldinen Stiftung. I remain, with the greatest sincerity, devotion and reverence, your most obedient servant,

SIMON BRUTÉ
Bishop of Vincennes

(Translated from *Berichte der Leopoldinen Stiftung*, Vol. XII Vienna, 1839, pp. 33-37)

Letter of Bishop Bruté to the Prince-Archbishop of Vienna, May 21, 1838

Your Grace: In reporting receipt of the 6,000 Gulden contributed by the people of the Austrian Empire for the relief of my very poor diocese, which were paid to me (after fees were deducted) in the amount of \$2,900 (one Gulden equalled 48.3 cents; the deduction was 1.7 cents on each Gulden), I feel obliged to express my heartfelt gratitude for the generous gift, giving assurance that we continually send our most ardent prayers to heaven for our benefactors, and that we will use the gifts to the greatest benefit of our missions. At the same time, I enclose another report on the efforts and labors of my missionaries, a report similar to those I had the honor of submitting to Your Grace on several previous occasions. Thus our interested benefactors will gain an ever clearer idea of the condition and the progress of our holy religion in these distant regions.

After the death of two of my missionaries, Fathers Schaeffer and Deseilles, and the transfer of a third to another diocese, I have only twenty-one priests laboring in my diocese. Five of them (including me) are stationed in Vincennes; two are attached to the newly established college and seminary, a third is vicar general and pastor of the cathedral parish, and the fourth is employed on missions in the neighboring country. (The Catholic College of Vincennes was opened on October 2, 1837, with Father J. A. Vabret as president. Board, tuition and laundry cost \$100; bedding, \$8.00; medical care, \$3.00. Day stu-

dents had to pay \$20 a year.) A deacon will be ordained priest on the next Feast of Pentecost. The remaining sixteen priests are stationed on missions outside the city. Only four of them have mastered the German language (Ferneding, Mueller, Schniederjans, Neyron). The German immigrants who speak only German can receive the sacraments from them. The other priests cannot be of service to the German immigrants unless the latter speak French or English, as do some immigrants from Switzerland, the Rhenish Provinces, Lorraine and France. How sad is the plight of those Germans who speak only German: the majority of priests cannot be of service to them.

Every third immigrant to my diocese is a German. The Germans buy up land and settle down permanently. This was done lately by Mr. Picquet, native of the Diocese of Strassburg in Alsace. He bought 13,000 acres of land in the State of Illinois, forty miles distant from Vincennes. There he will establish a Catholic colony of Alsatians and will build a church. But who shall be the spiritual shepherd of that flock? Mr. Picquet himself has already written to the Bishop of Strassburg and has asked him to send a priest. Would to God that one will heed the invitation soon! I myself reiterate my urgent request for priests who speak German. I was well pleased when Your Grace notified me about the emigration of a competent and worthy priest to our missions. I have no greater desire than to know for certain that he is on his way. He has not as yet arrived. I will be greatly disappointed, if he changes his mind. (He arrived four or five days later, May 26 or 27, 1838.) I cannot help telling you of my concern, to show Your Grace and the benefactors of the Leopoldinen Stiftung how I try to take care of every part of my flock and also to urge the necessity of recruiting German-speaking priests.

I have no words in which to express adequately the grief which I experienced when I visited the mission of Jasper and celebrated Mass in presence of a large crowd of Germans but could not preach to them. I shed tears after Mass and raised my hands to heaven, pouring out my grief in fervent prayer. I was moved even more deeply, when I later observed some people shedding tears and was informed by some who spoke English that they wept because there was no one to break the bread of salvation to them. (Jeremias, *Lament. 4, 4*) (The prayer of the Bishop was heard.

Seven days after writing this pitiful account, on May 28, 1838, Father Kundek appeared at the same mission and began clearing the ground for the church building.)

I have been greatly run down in health for some time as a result of the many cares and the missionary trips to the most distant places in a territory one-fourth as large as France, which has more than twenty dioceses. I therefore sought to escape the rigors of a winter in the State of Indiana and repaired for some time to New Orleans, where I actually recovered in a short time. Despite my weakness and age, I returned and resumed my missionary trips as well as I could do. In three missions I confirmed several Germans who had been prepared by Father Neyron, together with a few converts from Protestantism. Especially noteworthy was Confirmation in the Church of the Assumption at Knobs near New Albany, where I administered the sacrament to a girl, her mother, her eighty-year-old grandmother, and thirty-four other persons. In August of 1836, I sent Father Neyron to this mission, where some Catholics had settled who had immigrated from England, France and Germany. Father Neyron has now mastered English, so that he is able to preach, hear confessions and catechize in this language. Through his efforts, a brick church and a school were built at Floyd Knobs. At New Albany, Father Neyron has just begun to build a church. We have already built seventeen churches at various places, some of brick and some of wood. Eight or ten other churches are in building.

Thus I again report to some extent on condi-

tions in my diocese. The progress and the growth of our Church may seem to be small. Nevertheless, I am constrained to thank the Lord that He has blessed our labors during the past few years. I am living in high hopes that, with His help, we will be able to extend His Kingdom ever more, and place it on solid foundations.

Your Grace and the members of the Leopoldinen Stiftung may be assured that the American Bishops will not fail in this regard and will try with maximum zeal and self-sacrificing love to fulfill their obligations, and that they will make the best use of the gifts which the laudable Leopoldinen Stiftung has placed into their hands for the relief of the most crying needs of their dioceses. May the pious members of this association rest assured that the Bishop will distribute these gifts with greatest scrupulousness and fidelity. May they continue to show us their benevolence and reach out to us their helping hand for time to come. May the Lord bless them and reward them a thousandfold in heaven! We are praying for them unceasingly and beg them to pray for us also.

Respectfully, Your Princely Grace's most obedient servant and Brother in the Lord,

Simon,
Bishop of Vincennes

(Translated from *Berichte der Leopoldenen-Stiftung*, Vol. XII, Vienna, 1839, pp. 37-41)

(To be concluded)

REV. JOHN M. LENHART, O.F.M. Cap.
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Book Reviews

Reviews

Panneel, Henry, *Witnesses of the Gospel*. Translated by Paul A. Barrett, O.P. B. Herder Book Co., St. Louis, Mo.: 1960. Pp. 192. \$3.75.

AS MEMBERS OF THE Mystical Body of Christ, we have the obligation of striving ever more ardently to assimilate the mind and heart of Christ. It is axiomatic that we cannot love what we do not know; neither can we copy a model that is unfamiliar to us. Our knowledge of Christ must become so much a part of us that we progressively grow in likeness to Him. Whatever advances us in this holy pursuit is to be laid hold of and used to its best advantage.

Witnesses of the Gospel is well calculated to give us a diverse approach to this augmented knowledge. Forty incidents in the life of Christ, from His birth to His ascension, are recounted by witnesses of the events. Joel, a shepherd, tells of His birth; Joseph, in his account of the flight into Egypt, expresses his deep anxiety; Mary, the Virgin Mother, is a fitting narrator of the three-day loss and consequent finding in the temple. The human element is shown in the relating of Peter's denial when Malchus tells us that when he noticed Peter in the courtyard, he carefully "kept an eye on him," remembering his conduct in Gethsemani. In order to emphasize its significance, the Passion is

given full treatment in all ten incidents relating to it. This is neither a profound exposition of nor a scholarly treatise on the Gospel narrative. Rather it is a warmly human depiction, such as eyewitnesses would recount some time after the events had occurred. Some homely psychology emerges in the remarks and reflections of the narrators and in their reactions to the persons and events about them. For example, St. Peter expresses the desire to twist the neck of Judas during the arrest in the garden. Because of the change of speakers, it would be less confusing to the reader to consider each account as a separate unit. Nor is it necessary to read the narratives consecutively, since each is complete in itself.

The author, a French layman, has provided an interesting contribution to the material available for profitable devotional and spiritual reading. *Witnesses of the Gospel* can be read to advantage by all, for everyone can find in it much to think about and resolve upon in order to advance his own growth in Christ.

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Wittmann, Waldemar, *Unternehmung Und Unvollkommene Information*. Westdeutscher Verlag, Köln und Opladen: 1959. Pp. 230.

Decision-making has always been one of the chief responsibilities of business management. Today, when economic, political, social, physical, psychological and ethical factors are constantly bringing about important changes in business environment, the responsibility inherent in decision-making has become very great, especially for management on the highest level.

A correct decision quite obviously calls for adequate and precise knowledge of all the factors and circumstances which are relevant to the problem at hand. Yet there is the ever-present danger that not all the pertinent information has been gathered. It is to reduce such a risk for business management that the author of *Unternehmung Und Unvollkommene Information* has developed a system which represents a somewhat novel approach. Briefly, the author seeks to plug the information gap by use of mathematics. His method possesses merit and will certainly appeal to economic scientists. There is no doubt but that in numerous cases Wittmann's approach will serve management to good purpose. It must be added, however, that the average business manager, even though he has the advantages of higher education, will experience some difficulties in applying the method advocated in this book, unless he be a mathematician or will have had special training in this particular field.

A word of caution is certainly in order: the making of correct decisions in business can certainly be facilitated through the use of mathematics; there is, however, no substitute for human skill, human intuition and actual experience when a manager must give the final word on any important question.

DR. HENRY K. JUNCKERSTORFF
St. Louis University

Lefeu, Martial, O.F.M., *The Art of Prayer*. Trans. by Paul Joseph Oligny, O.F.M. Franciscan Herald Press, Chicago: 1959. Pp. 306. \$5.00.

Described by the author as "an aid to action," this book is ordered "to follow the soul through the different stages of the life of prayer, and at each stage to furnish it with a maximum of practicable, basic principles for its spiritual advancement." (p. v) After some general considerations of prayer, the author takes up four types of prayer—prayer of conversation, vocal prayer, prayer of reflection, and affective prayer.

Designed particularly for souls that sincerely long for contemplative activities but never succeed in achieving them because of ignorance either of their nature or of the means to attain them, *The Art of Prayer* includes some good prefatory observations regarding the primacy and utility of prayer, causes of failure in prayer, and negative and positive preliminaries to prayer. Broad descriptions of the ordinary forms of prayer and detailed plans for developing the habit of prayer and for advancing through the various forms constitute the major burden of the book.

The author succeeds in relating prayer and action, in presenting practically the steps towards a life of prayer, and in inspiring to advancement in this life—the contemplative life. His style—colloquial diction, household images and examples, conversational tone, chatty approach, simple-sentence pattern—forces the practical nature of the book and seeks to make the author's thesis more tenable, prayer more possible, the life of prayer more "natural."

It is precisely this exaggerated simplicity of style, the often trite and mundane examples used with impropriety (it seems to us) to illuminate the sublime, the "down-to-earth" practicality of a life of prayer that, for many readers, render the book weak and unchallenging. The author himself offers "this book to the modern public with some apprehension... Its style," he says, "is so simple that it can be understood by the most unlearned, and that at the risk of appearing to be somewhat puerile." (p. vi)

For the uninitiated person interested in the "how-to-do-it" aspect of prayer, the book will probably have an appeal—and an efficacious one. It is, after all, concerned with the art of prayer. But there are arts—and there are arts! The very nature of prayer, its liberalizing effect, its sublime and awesome object—these require, it would seem, a treatment that observes the fundamental law of art, viz., decorum.

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Clayton, Mo.

The Natural Law Reader, Compiled by Brendan F. Brown. Oceana Publications, Docket Series, New York: 1960. Pp. 229, with index. \$3.50.

This is not an easy book to read. Nor was it intended to be. It is a compilation of a number of authors who represent varying opinions on the Natural Law. The work is conveniently divided into three sections which we examine in turn.

Part I describes in succinct fashion the fate of the Natural Law, particularly during the last three centuries. Of special significance is the article by Ben W.

Palmer which enumerates thirteen reasons for the decline of Natural Law teaching and influence in the field of law. This contribution presents an eminently clear and simple statement of factors which have worked for the eclipse of Natural Law doctrine. Equally significant are two short articles, one by W. Friedmann and the other by Roscoe Pound, which explain the resurgence of this doctrine. Further articles trace the Natural Law movement in modern European states.

The heart of the book is Part II: "Scholastic Natural Law Jurisprudence." It is introduced with pertinent quotations from Plato, Aristotle and Cicero, exemplifying their doctrine on the Natural Law. The quotations from Aristotle and Cicero are especially apt and lucid. St. Thomas naturally dominates the section devoted to the Schoolmen who treat of the Natural Law. These quotations are well-chosen and are very much to the point. Among the non-Catholics who continued Scholastic thinking on the Natural Law after the Reformation, we find Sir William Blackstone. The choice of the excerpt from his *Commentaries on the Laws of England* is an excellent one. The concluding article of this section by Brendan F. Brown on "Natural Law: Dynamic Basis of Law and Morals in the Twentieth Century," deserves special attention. It gives an excellent summation of the Thomistic Natural Law doctrine and a short critique of some alternative solutions to the problem of law.

Parts III treats of "Non-Scholastic Natural Law Jurisprudence." Professor Georgio Del Vecchio, representing a Neo-Kantian absolutism, receives prominence and is quoted at some length, though this reviewer does not completely comprehend his position. Other men treated at some length are Morris R. Cohen, Jerome Hall and Lon P. Fuller. Again this reviewer failed to completely understand the explanation of their doctrine.

The true merit of the book, in the opinion of this reviewer, lies in the second part—in the clear, orderly exposition of the Scholastic doctrine on the Natural Law by Brendan F. Brown, and in the well-chosen excerpts from the writings of Aristotle, Cicero and St. Thomas.

REV. RICHARD M. HOFFMANN, C.S.S.R.
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Meyer, Wendelin, O.F.M., *To the Least*. Translated by Herman J. Fister, O.F.M. Franciscan Herald Press, Chicago. Pp. 85. Price .95.

This book portrays the life of Sister Mary Euthymia of the Congregation of the Clemens Sisters. According to the normal life span of our day, we might say that Sister Euthymia died prematurely. She was only 41 when cancer claimed her stalwart body, and she surrendered her pure and noble soul to the hands of her Maker. Yet her achievements during her brief earthly sojourn were such as to make her the proper subject of a moving biography.

Sister Euthymia was born Emma Uffing in the modest little village of Halverde in Northwestern Germany in 1914. Her death took place in 1955 at the motherhouse of the Clemens Sisters in Münster. At the age of 22 she professed her vows in religion. From early childhood Emma Uffing gave striking in-

dications of extraordinary virtue. Her pleasant and kindly disposition, which asserted itself from her earliest childhood, remained constant despite childhood afflictions which seriously hampered her movements until she reached school-age. Combined with her pleasant disposition was an industriousness which found an outlet in many works of charity.

Although Emma Uffing gave indications of extraordinary virtue from her earliest years, it was only after her religious profession that the full beauty of her privileged soul was unfolded in its fullness. As a religious, she spent herself in the care of the sick. She loved to lavish her care on the suffering because she recognized that they were special objects of God's love. A sudden change of assignment from the hospital ward to the laundry was accepted by Sister Euthymia in a spirit of true obedience and with resignation to the will of God. As a totally dedicated religious, she was ready to accept the greatest cross of her life which came in the form of a malignant cancer. We can say of this saintly nun that she presents not merely a marvel to be admired, but an example to be imitated.

Father Wendelin Meyer tells the story of this noble religious in a simple and unaffected manner. His style is well adapted to the unassuming person whose heroic life he unfolds. While telling of the extraordinary virtue of this humble religious, Father Meyer is very careful to leave the final decision on Sister Euthymia's sanctity to Mother Church. Certainly he has given us a narrative which will stimulate piety and move the reader with a sincere desire to follow in the footsteps of the gentle soul whose brief and hidden life has now been brought to public view.

VERY REV. JOHN A. KRIMM, C.S.S.R.
New York, New York

Geissler, Eugene S., *Family Man*. Fides Publishers, Notre Dame, Ind.: 1960. Pp. xii + 157. \$3.50.

This book is largely a collection of articles which originally appeared in *Our Sunday Visitor* and *Marriage*. There is no indication that it is part of the Fides Family Readers series. If it isn't, it very easily could be.

Family Man essays a comprehensive view of what it means to be the head of a family. The author is well qualified for this task; he has twelve children, one of whom is dead. He presents his thoughts under two general headings, Impressions and Reflections; the book is divided accordingly.

The first part comprises concrete incidents that portray the role of the head of the family. Quite moving and meaningful is the account of the death of the author's eleventh child, Annie. The Christian attitude toward death is taught with a telling emphasis. Other wholesome lessons are brought home in the impressionistic account of the father's attendance at Sunday Mass and his reception of Holy Communion. Likewise, the description of a father returning from work to the happiness of his family is truly edifying.

The second part of *Family Man* makes its points through the direct approach. Mary and Joseph are portrayed as ideals for parents. Here the author is particularly effective. Reflecting on Christ's words relative to being "about His Father's business," he

demonstrates that parents should prudently encourage initiative in their children and not crush it. The author is quite successful in his description of the family as a community, a refuge from the turmoil of the world, a source of love and education, a center of religion and culture, and an important unit in the neighborhood and the Church. The family is a source of love, the fruit of which is the child. While the husband is supreme in the home, both he and the wife should share the common task of ruling the family.

The book appropriately concludes by referring husbands to the Divine Ideal, Christ the Head of the Church. From Him they learn the great lessons of love, suffering and sacrifice, which not only provide supernatural motivation but also accentuate the dignity inherent in the role of husband and father.

Mr. Geissler's message is directed to the Catholic married man. Some portions of this message are quite striking and impressive; others are less so. Nevertheless, the book as a whole possesses merit and should help dispel the confusion in American society over the true position of the husband and father in the home. Priests will find in it valuable sermon material.

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Fanfani, Amintore, *Catechism of Catholic Social Teaching*. Translated by Rev. Henry J. Yannone. Newman Press, Westminster, Maryland. Pp. 210. \$2.95.

The international fame of Dr. Fanfani is sufficient warrant for the wide acceptance of another work on a Christian social order. His well-known *Catholicism, Protestantism and Capitalism* is still exerting a strong influence after many years. Therefore, the publication of this catechism in an English translation will be received as a great blessing in the form of a ready source of knowledge on the social doctrine of the Church.

Even the Catholic who has had the advantage of higher education, will often be puzzled in regard to the correct viewpoint on current social and economic questions. More and more he will recognize that "Catholics today are frequently called upon not only to defend the teachings and doctrines of the Church, but to define them; to make them explicit to the non-Catholic world. This is particularly true in regard to those doctrines which treat of the society in which we live. In view of this, it is the responsibility of every Catholic to obtain a thorough and well-ordered knowledge of these doctrines."

In presenting this excellent reference work, Dr. Fanfani pays tribute to Father C. C. Clump, S.J., who inspired him to imitate in part that writer's *Catholic Guide to Social and Political Action*, published in 1939. In addition to the question-answer presentation, texts from papal teachings have been added. For those who may wish to consult the original sources, the proper title and author are listed after each quotation.

The introduction includes a summary of the postulates of papal social teaching. Here are the fundamental truths which all Catholics must accept if they are to properly understand the social doctrine of the Church. Among these postulates are: the existence of

God; knowledge of God is attained through reason and revelation; fallen man needs a redeemer; the Redeemer is Jesus Christ, the Son of God; the institution of the Catholic Church.

In Part I, the questions center around the origin, nature and rights of man; the origin and nature of human society; and the necessity of authority in that society. Part II discusses the family, marriage as a sacrament and its effects, and the guarantees for the well-being of the family. Part III sets forth the nature, ends and powers of the State and the role of the citizen in public life. Since there is currently a great confusion in regard to the proper function of the State, this section will throw a clearer light on many of the issues involved.

Moreover, in the 1960 presidential campaign the appearance of a party candidate who is a Catholic has caused unlimited agitation and debate about the Church and its relation to the State. In Part IV, many issues receive clarification, especially the question of mixed jurisdiction and collaboration.

In Part V, the author presents an analysis of contemporary economic disorder and proposes necessary remedies. He explains the proper action of the Church in the economic field. Here are many questions on the right of private ownership, the proper attitude toward wealth, the duties of employers and workers, the purpose of organized labor, and the characteristics of the just wage.

"The rationalization of economic life for human purposes demands a moral renewal and the reforming of institutions." In a separate chapter, the counsels of the Church for the reform of institutions and practices are discussed. The proper function of the State in the reorganization of economic life also receives consideration. Interesting and instructive points on the Welfare State and the socialization of industry are most helpful.

The last part of the book on international society is most important in view of the current turmoil besetting new nations in Africa and Asia. We are given the principles necessary for a lasting peace between nations. A new international order is advocated, which seeks these objectives: respect for every nation; respect for minorities; international economic collaboration; progressive disarmament, arbitration and the revision of treaties; respect for religion.

This book will be valuable as a handy reference for all who desire to work in the social apostolate. The questions and answers given are those with which people in our work-a-day world are concerned.

The wisdom and the experience of a magnificent lay defender of the Faith is thus made available in a most practical form.

REV. RICHARD M. McKEON, S.J.
Le Moyne College, Syracuse, N.Y.

Received for Review

The Book of Deuteronomy, Part I, with a Commentary by George S. Glanzman, S.J. Paulist Press (Paulist Fathers), New York. Pp. 79. 75c.
Cross, John, Let's Take the Hard Road! A Book on Strength for Young Men. Cross Publications, Kenosha, Wis.: 1960. Pp. 207. \$3.95.

THE C. U. AND THE CENTRAL BUREAU

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

C. B. DIRECTOR RECEIVES NEW ASSIGNMENT

ON OCTOBER 6, HIS EXCELLENCY the Most Reverend Joseph E. Ritter appointed Msgr. Suren pastor of the Church of St. Stephen Protomartyr in St. Louis. The appointment took effect immediately.

Archbishop Ritter notified Msgr. Suren of his intention to reassign the Central Bureau Director to parish duties in January of this year. His Excellency stated at that time that the new assignment would be made after the Little Rock national convention in August. This advance notice gave the Catholic Central Union's Committee on Social Action (which is directly responsible for the conduct of the Bureau) necessary time to secure a replacement. Accordingly, a number of prospects from various parts of the country were contacted in this interval, and the more promising were interviewed.

As a result of these efforts, a new member has been added to the C.B. staff in the person of Mr. Don Livingston, Ph.D., of St Louis. Mr. Livingston, who assumed his new tasks on October 17, has experience in the fields of teaching, lecturing and business. He taught at St. Louis University's School of Commerce and Finance.

In compliance with the directive of his Most Reverend Ordinary, Msgr. Suren submitted his resignation

as C.B. Director to the Committee on Social Action at the Little Rock Convention. The resignation was to become effective upon the Monsignor's anticipated parochial assignment. In accepting the Director's resignation, the Committee expressed its gratitude to Archbishop Ritter for having permitted Msgr. Suren to serve the Central Bureau for the past twelve years—eight-and-a-half in the capacity of director.

Mr. Livingston will function as Associate Director. The direction of the Central Bureau, as provided for by the Committee on Social Action, will be the responsibility of a special interim committee comprising Msgr. A. T. Strauss, Mr. Cyril J. Furrer and Msgr. Suren. Further, Archbishop Ritter is permitting Msgr. Suren to retain contact with the Central Bureau in a supervisory capacity. Similarly, the Monsignor retains his directorship of the refugee resettlement program of the Archdiocese of St. Louis, which has its office in the Central Bureau.

Within recent months, the Central Bureau has added to its staff Mr. John Heidenry of St. Louis, who is serving as Assistant to the Director. Mr. Heidenry's coming coincided with the departure of Mr. Harvey Johnson, a member of the Bureau's staff since 1953, who left on August 1.

Microfilm Project Annual Report

THE JOINT CENTRAL BUREAU Library Microfilming Project Committee was appointed in the early part of 1959, and was enlarged during and shortly after the San Francisco Convention. All three of the organizations which the Central Bureau and its libraries serve are represented on the Committee: the CCU of A, the NCWU and the Youth Section. Thus the Microfilming Project Committee truly is, as it should be, a joint committee.

The primary duty of this Committee is to implement the microfilming of precious Central Bureau library journals, pamphlets, documents and papers, some of which are in serious danger of being lost forever because of the natural ravages of time.

A secondary duty is to implement, if possible, other vital Central Bureau Library needs, particularly in the area of binding important journals which have been accumulated over the years, and also in the areas of completing the cataloguing and indexing of our library resources so that they may become more accessible and usable.

The Committee has been aided by many who are not members of it. Which is as it should be, for our project is really an important concern of every one of us. It is true that many of us may never use the Central Bureau libraries personally; yet by our combined efforts the vital substance of these libraries will be made available and useful to our Central Bureau staff and to other scholars and specialists whose studies and researches are destined to contribute to Catholic Action. As we know from this year's convention motto, the late Pope Pius XII has told us that we must have "a vital and exact awareness of (our) intellectual, social and apostolic responsibilities," in short, of our Catholic Action responsibilities.

Progress We are happy to be in a position to report a reasonable amount of progress, very much of it due to the diligence of our beloved Central Bureau Director, Monsignor Suren. He has given many hours of precious time to the project and has been most thoughtful and generous in publicizing it in the pages of *SJR*, the *CWJ* and *The Call to Catholic Youth*. He has also been untiring in giving explanations of the project at conventions, meetings and discussion groups. Two sub-projects are already finished business. These are the complete microfilming of two important German language weeklies formerly published in Wisconsin: *Der Patriot* and *Excelsior*. The sub-projects were negotiated by Msgr. Suren with the Wisconsin Historical Society which bore most of the cost. Our share was \$240.09. We are now in possession of the negative transparencies (the primary copies) and of positive transparencies (for microfilm viewer use).

A third sub-project is essentially finished business. This is the microfilming, on a cost-sharing basis, of a volume of selected editorials from *Die Amerika*, the celebrated German language American Catholic daily of which we possess the only complete file known to us. The microfilming of the selected editorials has just been completed by Notre Dame University on a cost-sharing basis. We are anticipating early receipt of the microfilm transparencies.

Msgr. Suren is negotiating a second sub-project with Notre Dame University. This deals with the microfilming of historical documents and papers which are now in the Notre Dame Archives and which bear on the life work of our beloved Dr. F. P. Kenkel, K.S.G., K.H.S., founder of the Central Bureau. It is anticipated that the expense will likewise be shared by Notre Dame University, thus lowering the cost to us.

As reported in the Souvenir Program of this Convention (pages 47-48), the German language weekly, *The Arkansas Echo*, founded and edited by Carl J. Meurer, Sr., and later edited by his son, our convention chairman, Carl J. Meurer, Jr., is to be microfilmed by the Dept. of Archives and History of the State of Arkansas. There are only two complete files of *The Arkansas Echo*, one at New Subiaco Abbey and the other at the Central Bureau. Our Microfilming Project Committee hopes to be able to purchase a copy of the *Echo* microfilm from the State of Arkansas.

Negotiations have also been in process since last summer and fall with representatives of the renowned Pius XII Memorial Library of St. Louis University for the complete microfilming of *Die Amerika*. This will be a difficult and a major sub-project; but it must and will be carried through, very probably on a cost-sharing basis. The page size of *Die Amerika* is large and unwieldy for photographing, and the paper itself is in many instances so weakened from age that the very process of photography will be the very last handling which the paper will tolerate.

Negotiations with Pius XII Memorial Library will probably also enable us to microfilm our Central Verein *Convention Proceedings* and other such documents which are peculiarly our own and which are becoming a source of growing interest and attraction to students of history.

Special thanks are due, among others, to Fr. Lourie Daly, S.J., of the Pius XII Memorial Library. Fr. Daly is a microfilm specialist with whom our Committee has been in consultation over the past twelve months. He has been, and will undoubtedly continue to be, very helpful to us.

As we acquire microfilm, we must safeguard it. If the film is stored in a dust-free, fire-proof and humidity-controlled cabinet (humidity control is not difficult or expensive), the film will last indefinitely. Such a cabinet to hold 600 rolls of microfilm costs from \$350 to \$400.

To illustrate the added advantage of space economy afforded by microfilming, we may point out that all the Central Verein *Proceedings* for 105 years will occupy only one 200-foot roll of microfilm!

Contributions Although we have not felt free to burden our membership with solicitations to implement the Microfilming Project, we have nevertheless welcomed their contributions and their help. As of June 1, 1960, a grand total of \$1,260 in unsolicited contributions was received. About \$1,000 of this has come in since the San Francisco Convention.

We cannot properly express how grateful we are for these contributions, which have made it possible to pay our first microfilm expenses. Nor can we refrain from expressing the ardent hope that donations will continue.

The contributions have come from the CCU, NCWU, the Youth Section and from individuals. They have come from ten different States—from practically every geographical area in which our organizations are active.

The faithful members of the NCWU and the leaders of our Youth Section are especially to be commended for their splendid and in some instances, sacrificial efforts. The NCWU has contributed about 70 per cent of the total sum received. No other organization has donated as many separate times as has The Mothers' Sodality of St. Edward's Church in Little Rock, under the guidance of their wonderful pastor, Father James Foley, O.S.B., whose guests we are this evening. The Youth Section has contributed about 10 per cent of the total. Considering the fact that the Youth Section is quite small both in numbers and resources, their contribution is something that we can be particularly proud of.

Need for a Grant-in-Aid But as was pointed out last year, our principal hope for substantial monetary aid lies in attracting grant-in-aid assistance. We are advised that one or more such grants totalling about \$10,000 would be most helpful.

Several serious efforts in this direction have been undertaken. Following suggestions from Father Francis X. Weiser, S.J., spiritual director of the NCWU, and from Msgr. Gerhard A. Fittkau, S.T.D., until recently Executive Director of the American St. Boniface Society, Inc., the chairman of our Committee formally petitioned the German Government at Bonn for a substantial grant-in-aid, on two grounds: 1. A common interest in the preservation of important German American cultural materials; 2. gratitude on the part of the German Fatherland for the century-long Verein aid to innumerable German immigrants to American shores, and for the more than three-quarters of a million dollars in organized Verein and NCWU relief to Germany following the two disastrous world wars. The petition was sympathetically received, but, regrettably, budgetary considerations at Bonn prevented favorable action. However, we do have as a by-product of this effort the important satisfaction that the record and achievements of our organizations and our Bureau are now well and favorably known and recorded at the highest state levels in Bonn.

One of our Committee members, the venerable and esteemed Mr. Joseph Matt, K.S.G., has worked actively for some time to enlist the support of first one and then a second family type foundation in his State of Minnesota. Although Mr. Matt was not successful with the first foundation, he is still working hopefully with the second. We are very grateful for these efforts.

Active American Foundations of the type which are a potential source of aid to us have doubled in number in the past five years. Their total assets now exceed 11.5 billion dollars. They disburse currently at the rate of 625 million dollars per year, which amounts to about 8% of all private American philanthropy.

The foundation aid concept is really nothing new to the Catholic Central Union, the NCWU and the Youth

Section. Years ago, the Verein prudently established its own Central Bureau Foundation and Expansion Funds as well as its Study House Fund, the combined incomes from which are the major source of revenue with which we meet our routine Central Bureau operating expenses. If we diligently keep on searching and exploring, I don't see how we can fail to succeed. Our best prospects lie in one or more of the family type foundations. If each of us will seek and continue to be on the alert for a foundation possibility in his or her home state or locality, we should surely meet with ultimate success. This means individual effort and sacrifice. We must not think that this effort is beyond our ordinary range of activities, and that therefore we are excused, or that we just can't do the job. Our ancestors surely faced and overcame problems far more challenging than microfilming implementation, when they came here as strangers, unfamiliar with our land, its language or its customs.

There are two good foundation directories to help us find family foundation prospects in our localities: *American Foundations and Their Fields*, by Wilmer Shields Rich, 7th edition, 1955, published by American Foundations Information Service, 527 Madison Ave., New York 22, N. Y., together with its supplements, and its companion journal, *American Foundation News*. *The Foundation Directory*, edited by Ann D. Wolton and F. Emerson Andrews, 1st edition, 1960, published by Russell Sage Foundation. The latter contains three very helpful indexes (Persons, Fields of Interest and Foundations). These directories are generally available in public and other libraries. Please study them. Get others to study them. Then explore the possibilities you discover.

Our Microfilming Project is truly Catholic Action. It is the sort of effort to which "a vital and exact awareness of (our) intellectual, social and apostolic responsibilities" naturally leads us. It is the sort of effort to which we are dedicated, to which we, in conformity with the oft-repeated warnings and exhortations of the Popes over the past 100 years, have been consistently and traditionally dedicated.

Our Project is presently titled: "Unfinished Business." Let us all work, individually and through our local societies, District Leagues and State Branches. Let us strive to master and to shorten that challenging word "unfinished" by wearing down its first two letters until there will remain only the "finished" goal we seek, the finished goal we must, and in God's Providence will achieve!

NICHOLAS DIETZ, JR., PH.D.
Chairman

Mr. Albert J. Sattler of New York, Honorary President of the CCU and chairman of our Committee on Social Action, represented our organization at a Presidents' Meeting of the National Council of Catholic Men, September 15-18, in Washington, D.C. The general purpose of the meeting was to give various leaders an opportunity to discuss the program of the NCCM and the problems confronting it. Mr. Sattler served as president of the NCCM for several terms.

Cardinal Muench's Episcopal Jubilee

HIS EMINENCE ALOSIUS CARDINAL MUENCH came home of his beloved former Diocese of Fargo to celebrate the silver jubilee of his episcopal consecration during the first week of October.

The city and Diocese of Fargo, led by Bishop Leo Dworschak and a large committee of priests and laymen, made magnificent preparations for the observance. The remarkable assemblage, which included a cardinal, a large number of Archbishops, Bishops and relatives, priests and Religious and lay people, gathered at Fargo from near and far in Canada as well as the United States. Heading the impressive list of notables who came to Fargo to honor Cardinal Muench was his immediate successor as rector of St. Francis Seminary, Albert Cardinal Meyer of Chicago, who was elevated to the Sacred College by Pope John XXIII at the same consistory with Cardinal Muench. Among the laity present were a number of government officials including Thomas E. Whelan of St. Thomas, T.D., U.S. Ambassador to Nicaragua.

Among the out-state visitors was a group of officers and members of the Catholic Central Union. Cardinal Muench has been closely identified with our 105 year-old federation from his seminary days to the present moment—a fact which Cardinal Meyer emphasized in his remarkable sermon at the Jubilee Mass on Tuesday, October 4. The Catholic Central Union group included Joseph Matt of St. Paul, Chairman Emeritus of our committee on Social Action of which Cardinal Muench is Honorary Chairman; August Springob of Milwaukee; Mr. Nicholas Dietz of Omaha; Theobald Dengler of New York; and the Rt. Rev. Msgr. Victor T. Suren, Director of the Central Bureau.

The public celebration of Cardinal Muench's episcopal jubilee began on Tuesday morning under a cloudless sky amid a brilliant display of nature's October color and sunshine. St. Mary's Cathedral and the broad plaza in front of the church and rectory were beautifully decorated with papal banners and colorful flower boxes placed on every available window sill and porch-rail. The route of procession from the rectory to the Cathedral was artistically arched with the papal colors. Pendants at brief intervals indicated the highlights of Cardinal Muench's exceptional career as churchman.

Cardinal Muench celebrated the Solemn Pontifical Mass of Jubilee from the episcopal throne, while Cardinal Meyer assisted at a throne on the Epistle side of the Cardinal sanctuary. Present also in the sanctuary were Archbishop William O'Brady of St. Paul, Metropolitan of the St. Paul Province of which Fargo is a suffragan See, and Bishop Dworschak. The other members of the Hierarchy, the prelates, priests and religious virtually filled all of the seats on the Gospel side of the nave of the Cathedral.

Preceding the sermon, Bishop Dworschak read a letter of congratulations from Pope John XXIII. His Holiness recounted in detail the highlights in the remarkable career of Cardinal Muench, noting in particular His Eminence's exemplary zeal and charity as Bishop of Fargo, and later as the first representative of

the Holy See to occupied Germany and subsequently as Papal Nuncio to Germany, and finally as Cardinal in the Roman Curia. The Holy Father's letter stated in part:

"We dare not permit this auspicious occasion to pass without giving expression to the fatherly benevolence We feel towards you. As a token of the high esteem We have for you, We extend to you Our best wishes and congratulations. As Bishop of the Church of Fargo, you gave ample evidence of love and faith in carrying out your pastoral work. Among other things, we admire especially your zealous charity for the workers and those of humble rank. Learned as you are in the social sciences, a watchful and prudent shepherd, you devoted yourself completely to a social order that would be enlightened by right doctrine and promoted by effective action."

In his sermon Cardinal Meyer, who twenty-five years ago had witnessed the consecration of Cardinal Muench as Bishop of Fargo in the Gesu Church in Milwaukee, said:

"Those of us who were privileged witnesses or participants in this solemn ceremony feel doubly privileged today to come to Fargo and join with the clergy, Religious and laity of this Diocese in commemorating the twenty-five years of truly outstanding service in the Episcopate by His Eminence Cardinal Muench.

"During the twenty-five years of his episcopal ministry, Cardinal Muench has been called by Divine Providence to exercise the teaching, ruling and sanctifying office of the Bishop in extraordinary and exceptional ways.

"Eleven of these years were spent directly in the active shepherding of the Church of Fargo, a stewardship, however, which he retained until shortly before his elevation to the Cardinalate.

"Thirteen more years found him as the personal representative of the Holy Father in Germany, the country of his forefathers; while the past year, he has served as a Cardinal of the Roman Curia (the governing body of the Catholic Church). The mere recital of these well-known facts suggests many and long chapters in a book of his life which is not within my competence or my time-limit to attempt to summarize. Through it all, I believe that his episcopal motto has guided Cardinal Muench: 'In all things Christ.'

"Conscious that the Christian life is in reality nothing other than the life of Christ in us, he saw in his episcopal duties here in Fargo the constant stirring challenge of St. Paul's words: 'My dear children, with whom I am in labor again, until Christ is formed in you.'

"When the will of the Holy Father brought him into the larger arena of world affairs, into the very center of history-in-the-making, it was again the consciousness of being in reality a representative of Christ's Vicar which guided him in his religious tasks. To intimate friend as well as the casual observer, the testimony of his accomplishments during these years reflects the complete dedication to the cause of Christ, which he had made the goal of his episcopal life on the day of his consecration."

The Solemn Pontifical Mass was followed by a dinner in Fargo's Memorial Auditorium. Speakers on this occasion included Bishop Dworschak, Archbishop Brady and the distinguished Jubilarian. Archbishop Brady briefly recounted some of the highlights of Cardinal Muench's twenty-five years in the episcopacy. He extended the felicitations of the Hierarchy and the priests of the St. Paul Providence. Bishop Dworschak spoke at greater detail. He said:

"Technically, of course, Cardinal Muench is no longer our Bishop. But at this moment who will bother about such a technicality! The habit of twenty-four years is not lightly set aside. In gratitude and affection we will always look to him as our Bishop and, as we swell with pride and burst with joy, he will always be our Cardinal."

Cardinal Muench's response was comparatively brief but very much to the point. His Eminence expressed his sentiments thus:

"I shall always regard Fargo as my home. I will not try to put into words the gratitude I feel towards Bishop Dworschak, his priests and people for the gracious courtesy and generosity shown me this week as I observe my silver jubilee of consecration. I am afraid I could not find words that would be adequate to express my feelings.

"May I merely say that my interest in the growth and development of the Diocese of Fargo will always be keen; my prayers for God's blessing on the work of the Diocese will always be many and fervent; and my affection for its Bishop, its clergy, its Religious and its people will always be deep and lasting."

His Eminence outlined some of the missions he discharged as representative of the Holy Father in Germany. Describing the almost miraculous recovery of the Church and the State in Germany from the hopeless devastation and wreckage of World War II to the present when Germany "has become a formidable competitor in the world market," the Cardinal underscored the point that the help he was able to give was due in very large measure to the encouragement of the late Pope Pius XII and the material assistance of the Bishops, priests and people of the United States.

After the dinner there was a reception for the priests of the Diocese of Fargo, who were thus given an opportunity to speak with their beloved Cardinal. On Wednesday morning Cardinal Muench celebrated Holy Mass in the Cathedral, after which he and Bishop Dworschak were hosts at a luncheon for out-of-town lay guests. The magnificent celebration came to an end with a civic reception in Memorial Auditorium.

"May I take this belated occasion to express my thanks for the courteous assistance given me this summer by you and your staff in research for a proposed article on 'The Ku Klux Klan vs. the Knights of Columbus in the 1920's.' I have used libraries and collections in four states in this research and have found the Bureau registry more valuable than any other."

The writer of this message, dated September 27, is a Doctor of Philosophy associated with the University of Detroit.

Place and Dates of 1961 National Convention

THE 106TH ANNUAL CONVENTION of the CCU and the forty-fifth of the NCWU will be held in Syracuse, N.Y., August 25-30. Official approval of these dates has been received by our president, Mr. Richard F. Hemmerlein, from the Most Reverend Walter A. Foery, Bishop of Syracuse. Convention headquarters will be in Hotel Syracuse.

While the Syracuse men's and women's groups will be hosts to the convention, all societies affiliated with the New York State Branch will join in the sponsorship.

The last national convention of our federation held in Syracuse was in 1862, ninety-eight years ago.

State Branch Conventions

Texas

ONE OF THE FIRST State Branches of the CCU to hold its annual convention this year was the Catholic State League of Texas, which met in Fredericksburg, July 11-14. As usual, these four sections of the League met simultaneously: the men's, women's and youth sections, and the Catholic Life Insurance Union. A total of 377 delegates registered for the three-day conclave. This year's convention was the sixty-second in the annals of the State League.

The Texas Branch of the CCU, while adopting the *Declaration of Principles* of the national organization, always drafts a set of timely resolutions of its own. This year, the convention adopted official statements on these subjects: The Holy Father; The World Situation and We; Federal Aid to Public Schools; Child Labor on Farms and The Bracero Program; The Christian Family Movement; Support of Anti-Smut Bills; Non-Recognition of Red China; Rural Life. The chairman of the Resolutions Committee is the Rev. Joseph Wahlen, M.S.F.

The convention implemented its resolutions by recommending two pending pieces of legislation dealing with obscene literature, and by sending a telegram to Senator Lyndon B. Johnson, declaring the organization's opposition to recognition of Red China and its admission into the UN.

The most important day of the convention was Wednesday, July 14, which was featured as Catholic Day. The program began in the morning with a Solemn Pontifical Mass celebrated by the Most Reverend John L. Morkovsky, Bishop of Amarillo. Bishop Morkovsky also made a brief address at the Rural Life session later in the day, emphasizing that farming was not merely a way of making a living, but a way of life.

Two speakers representing national movements featured the Catholic Day program in the evening. Mr. Joseph Meisner, field secretary of the National Catholic Rural Life Conference, deplored the fact that Catholic principles did not distinguish Catholic farmers from their non-Catholic neighbors to the extent that they should. Mr. Meisner told the delegates of the close relationship existing between the Catholic Central

Union (Verein), parent organization of the Catholic State League, and the Rural Life Conference. On the basis of that familiarity with the Central Union, the speaker discussed social topics of vital interest to both the Verein and the Rural Life Conference. Among these subjects were the planning for the transfer of the rural family estate to the children, and the development of more farm-related jobs in rural communities. Mr. Meisner further demonstrated his acquaintance with the make-up of the State League by pointing out how fraternal societies can assist in preserving intact our small but very important rural communities. He stated: "It is high time we build up our fraternal societies' meetings around the theme of how to keep our dollar, our youth and our free way of life in the community."

The second speaker of distinction on the Catholic Day program was the Rev. Bertin Roll, O.F.M. Cap., national director of the Archconfraternity of Christian Mothers. Like the speaker who preceded him, Father Bertin developed his theme in relation to rural life. "Rural youth," he said, "are no longer secure from the moral dangers that face the city youth." Television and automobiles, he observed, have established a close contact between rural youth and the city.

As part of Wednesday evening's program, various awards were made. The St. Thomas Society of Slaton received a plaque for enrolling the largest number of new members in the preceding year. The Catholic Life Insurance Union again presented a memorial chalice to the Central Bureau for a poor missionary. The chalice this year was given in memory of the Very Rev. Jacob Lenzen, who for many years served as spiritual advisor of the Insurance Union. Rev. Albert G. Henkes, present spiritual director, received the chalice on behalf of the Central Bureau.

Three young women and three young men received achievement awards in the annual Rural Life contest. Additional awards were given to a young man and young woman in the Rural Life Conference's "God, Home and Country" contest.

The convention literature display offered 3,000 copies representing 160 Catholic publications.

Mr. Nick Block of Lindsay was re-elected president of the State League. The Catholic Life Insurance Union also re-elected as its president, Mr. John P. Pfeiffer of San Antonio.

Pennsylvania

A jubilee atmosphere prevailed at the sixty-seventh annual convention of the Catholic Union of Pennsylvania. The jubilee, however, was being observed by this Branch's sister organization, the Pennsylvania Branch of the NCWU, which was noting the fiftieth anniversary of its establishment.

The host parish to both State groups was St. Boniface in Philadelphia, whose pastor, the Very Reverend Raymond Hefner, C.S.S.R., lavished his hospitality on the visiting delegates. Father Hefner also obliged by celebrating the Solemn Mass on Sunday morning.

Convention activities for the Catholic Union began with an Executive Committee meeting on Saturday evening, which was immediately followed by a joint meeting of the Executive Committees of both State or-

ganizations. The evening concluded with a social hour.

At the Solemn Mass on Sunday morning, Father Hefner was assisted by the spiritual directors of the two Catholic Unions: Rev. Wm. Koenig, and Rev. John G. Engler, who served in the capacity of deacon and subdeacon respectively. Father Koenig is spiritual director of the Men's Union, while Father Engler serves as his counterpart in the Women's Branch.

An inspiring sermon was preached at the Solemn Mass by the Rt. Rev. Msgr. Anthony Ostheimer, Ph.D., a member of the Catholic Central Union Committee on Social Action and editor of the Philadelphia *Standard and Times*. Msgr. Ostheimer dwelled on the dignity and responsibilities of the Catholic laity, addressing to the assembled delegates the inspiring words of St. Peter: "You are a chosen generation."

The late John Cardinal O'Hara, C.S.C., who was seriously ill at the time of the convention, was represented in the sanctuary at the Solemn Mass by the Auxiliary Bishop of Philadelphia, the Most Reverend Joseph McShea. After Holy Mass concluded, Bishop McShea read to the congregation a telegram from the Apostolic Delegate to the United States, the Most Reverend Egidio Vagnozzi, which conveyed the paternal greetings of the Holy Father and his Apostolic Benediction.

In the death of Cardinal O'Hara, the Catholic Union of Pennsylvania and the Central Verein have lost a most generous patron. His Eminence will be forever remembered by the delegates to the 1957 national convention in Allentown, who heard the late Cardinal pay tribute to our national organization on that occasion for its pioneering efforts in the field of Catholic education.

Among the clergy present at the Catholic Union convention, besides those already mentioned, were the Rt. Rev. Msgr. Leo G. Fink of Allentown, the Rt. Rev. Henry J. Steinhagen, the Rev. Joseph May and the Rev. Paul Stroh, C.S.S.R. The Rev. C. F. Moosmann of Munhall, ardent leader in both State Branches, was prevented by ill health from attending the convention. He sent a message of regrets.

At a joint meeting after the Solemn Mass, the presidents of the two State Branches delivered their annual messages. Mr. John Nicklas, president of the Men's Union, paid tribute to his counterpart in the Women's Branch, Mrs. Catherine Higgins, and to all the women delegates on the attainment of their organization's golden jubilee. Other speakers at this meeting included Mrs. Blanche Bachura, of Andale, Kansas, president of the NCWU, and Mrs. Mary Filser Lohr, Honorary President of the NCWU.

The jubilee dinner took place in St. Boniface Parish hall at 12:30 P.M. on Sunday. The addresses on this occasion were brief. Father Hefner, the host pastor, stated that he was deeply impressed by the seriousness of the delegates and by the ideals of the two organizations which were convening in his parish.

Mr. John W. Nicklas, president of the Catholic Union, was returned to office for another term.

Death of Rev. Dr. Frederick J. Zwierlein, Friend of the CCU and Contributor to SJR

ON OCTOBER 5, THE Rev. Dr. Frederick J. Zwierlein, author and professor emeritus of Church history at St. Bernard's Seminary, departed this life in St. Mary's Hospital, Rochester, N.Y. He was seventy-eight years of age.

Born in Rochester, November 16, 1881, the son of the late Louis and Lucy Werner Zwierlein, Father Zwierlein attended Holy Redeemer Parochial School and St. Andrew's Preparatory Seminary. After graduation from St. Bernard's Theological Seminary, he was ordained by the late Bishop Bernard J. McQuade, first Bishop of Rochester, in St. Patrick's Cathedral on June 11, 1904.

After teaching a year at St. Bernard's Seminary, the scholarly young priest was sent by Bishop McQuade to the University of Louvain in Belgium, where he received a doctorate in the moral science of history. In the fall of 1906, Dr. Zwierlein went to Rome to study early Church history and archaeology. After a visit to Spain, he returned home in 1907, immediately receiving an appointment as professor of Church history at St. Bernard's Seminary. Meanwhile, by agreement with the authorities at Louvain, he worked on his doctoral dissertation, "Religion in Netherlands," which was published in 1910.

Until the time of his retirement in 1938, Dr. Zwierlein taught and authored many articles and books of importance to scientific Church history. Best known is his three-volume *Life and Letters of Bishop McQuade*, considered to be the pioneer scientific work in the field of Church history in America. Because of his knowledge of the history of the Rochester Diocese, he was invited to contribute an article to the *Catholic Encyclopedia* in 1912, and three articles to the Publication Fund Series of the Rochester Historic Society. The most extensive of these articles was that entitled "One-Hundred Years of Catholicism in Rochester," which was published in 1934. Dr. Zwierlein penetrated deeply into origins of the Protestant Reformation. In 1938 he published his *Reformation Studies*.

Retirement gave Dr. Zwierlein additional time for research and writing. In 1946 he published his *Letters of Archbishop Corrigan to Bishop McQuade, and Allied Documents*. The completion of his *Theodore Roosevelt and Catholics, 1882-1919* coincided with the centennial celebration of the Catholic Central Verein. Various circumstances, however, caused a delay in the publication of this book until the following year, 1956. The present director of the Central Bureau, Monsignor Suren, is listed as the publisher. Copies of this most interesting study on Church-State relations are still available at the Central Bureau.

For approximately thirty years Dr. Zwierlein contributed intermittently to the columns of *Social Justice Review*. He was a recognized authority in various fields of Church history. The subjects of his articles in *SJR* lay in those fields. One of his most valuable contributions was his series on "Religion in the Public

Schools," which ran from March, 1954, to January, 1955. Dr. Zwierlein always refused compensation for his scholarly contributions to *SJR*: "This represents my contribution to the great cause," he would say.

The director of the Central Bureau will long remember his visit with Dr. Zwierlein in August of 1955. The visit took place after our memorable centennial convention in that city.

In tribute to this scholarly priest and in gratitude for his many favors, we ask our readers to pray for the repose of the soul of our dear friend and co-worker. (R.I.P.)

Necrology

DURING THE MONTH OF AUGUST the Catholic Union of Pennsylvania and the Catholic Knights of St. George lost one of their leading promoters in the death of **Joseph Schreiber** of Tyrone, near Altoona. Mr. Schreiber died at the age of seventy-three after a lingering illness. The following tribute was paid to him by Mr. John Eibeck of Pittsburgh, honorary president of both the CCU and the Catholic Knights of St. George.

"The deceased was a faithful and loyal participant in works of Catholic Action. Whenever a Catholic group assembled for the promotion of the Church's interests, Mr. Schreiber was invariably there. For many years he served as an officer of the local Branch of the Catholic Knights of St. George. To the time of his death he retained a deep interest in the Catholic Union of Pennsylvania and its affiliated societies.

"Heedless of weather conditions, Joseph Schreiber never failed to attend meetings of Catholic organizations, at times traveling over rough roads for many miles to do so. We regard our deceased friend as one of those staunch pioneers of the Central Verein to whom we owe so much. Joseph Schreiber was always a great inspiration to those who were associated with him. Not the least of his virtues was his extensive charity. It is said that his hand was always open to any deserving cause.

"Joseph Schreiber will be sadly missed by his co-workers in the lay apostolate. We are comforted at the knowledge that he will now be rewarded fittingly by Almighty God for his countless sacrifices and acts of kindness. Let us remember him generously in our prayers." (R.I.P.)

The New York Branch of the CCU, at its annual convention in Troy over the Labor Day weekend, took cognizance of the meeting of the heads of all Communist states at the UN, scheduled for later in the month, in a strongly worded resolution entitled: "Our Country." The resolution challenged the United States to plead the cause of all captive peoples before the United Nations. It stated: "With the coming of the Communist tyrants to the September meeting of the General Assembly, the time should be ripe and the place opportune to expose before the world the mass genocide and the mass enslavement perpetrated on captive nations by the Red overlords of Russia and China and their satraps in the satellite countries."

DECLARATION OF PRINCIPLES

Adopted by the 105th Convention of the
Catholic Central Union (Verein) of America
Conducted at Little Rock, Ark., August 5-10, 1960

(Continued)

A Disputed Question

The Catholic Central Union has at all times defended the right of Labor to organize for the defense of its legitimate interests. Certain evils that have developed within some of Labor's organizations and are now a matter of record do not change this right, nor do they change the basic attitude of our organization. We regret them, as all conscientious members of organized Labor do, and we hope, with Labor, that it is not too late to eradicate the evils wherever they have appeared.

It is not as adversaries, but as true friends of Labor, to which many of our members belong, that we call attention to a contribution an outstanding Catholic scholar has made to a question often vehemently discussed in recent years, namely, compulsory unionization. Due partly to misunderstanding, and to unfair motives and objectives of some advocates of "right-to-work" laws, many have lost sight of several important facts and principles which must be considered if the discussions on compulsory unionization are to lead to a fair settlement of the dispute and in last analysis advance the welfare of Labor.

The distinguished Dr. Goetz A. Briefs, professor emeritus of the Georgetown University Graduate School and a former president of the Catholic Economic Association, in a thorough going analysis of the "right-to-work" question sent to the Catholic Economic Association in Washington, D.C., last December, declared that he felt himself "in conscience bound" to submit the following carefully considered judgment in this matter which, in his words, "is of vital interest to the Catholic Church as well as to our Country." A well-known protagonist and defender of unionization as such, Dr. Briefs argues that, in the matter of compulsory unionism, "Catholics must give a second thought to the question as to whether or not workers are morally obliged to join unions." The burden of his analysis, which addresses itself in first place to Catholics, is as follows:

"1. Unions claim to need the union shop because without it the union would be insecure. This argument is void of any foundation in fact, except perhaps at the fringe of the American economic scene where workers' indifference or resistance to unionization allows employers protected by State right-to-work laws to escape union pressure for compulsory organization. Note that even within these fringes voluntary unionism enjoys precisely the same legal protection and administrative backing as do unions in their industrial strongholds. No country has enacted such drastic legislation in favor of unions as has the United States; and no administrative agencies of other countries have fostered and endorsed unionization as has done the National Labor Relations Board. In the face of these facts, to say that unions need the closed

or the union shop (between which the difference from the workers' standpoint is more academic than practical) is absurd. . . .

"2. We turn to the second argument in favor of the union shop. This is the so-called 'free rider' argument. Its meaning is that nobody should enjoy benefits without having joined the benefit-secur ing institution. The implications of this principle become clear when it is universally applied: It would mean that all churches, all civic societies, the Red Cross, trade associations, farm associations, in short, all voluntary associations working towards some self-defined group good, would be entitled to the identical claim of compulsory membership. There would be no longer an operating field for free and independent men and women. Coercion all around would kill the spontaneous endeavor and desire to band together for some good cause. Drab compulsion would destroy the most valuable impulses of our free society. And the end? Partial collectives claiming primacy over human rights would pave the road for total collectivization. . . .

"3. A third argument for compulsory unionism is based on the claim of majority rule. It is maintained that if a majority of the workers favors the closed or union shop, it is 'unjust' and 'undemocratic' of the minority to oppose this demand.

"The argument is fallacious. It is the very essence of a genuine democracy to protect minority rights. No democratic rule forces the minority to join the majority. Indeed, it is the hallmark of *totalitarian regimes* to sacrifice minorities to the unity of the one party. . . . It is an illusion to believe that unions preserve their character as defenders of workers' right and dignity when organization is compulsory and exclusive. . . . If abuses went with the power of the Church and anointed Christian kings, how much more abuse must be expected from institutions of purely secular nature? It is strange indeed that unions, which have ever gloried in protecting workers against the autocracy of the 'masters' in business and industry, now, being themselves well-entrenched and backed by government, make every effort to enforce yellow-dog contracts in reverse and establish their own rule and discipline over their members. But what is more surprising is that Catholics make urgent and vigorous pleas for the unions' request for monopoly and exclusiveness—and do so with reference to the moral law!"

How, or on what basis, can Catholics make such a plea? How can they overlook inalienable individual rights in favor of union monopoly? They do so, Dr. Briefs contends, whether consciously or not, on the basis of a French school of jurisprudence, notably that of Maurice Haurion, who advanced the thesis that individual rights are derived from the pluralistic units of Society, all of which are in pursuit of the common good. Hence, according to Haurion and his disciples, only as a member of social institutions does man have rights. According to Dr. Briefs, Catholics who go along with this concept, known as Institutionalism, have failed to "grasp the fullness of the Church's teachings or to apply her principles correctly."

"Because of the Church's millenial experience," says Dr. Briefs, "no less than because of her belief in moral law and its foundation in nature and revelation, Cath-

olics should be the first to realize the tremendous danger implied in the drift of modern society towards collectivism via an unbalanced pluralism. The Christmas message of 1952 of Pope Pius XII expressed the profound concern of the Church about the growing power of organizations and the threat to human rights and dignity. The principle of subsidiarity, so strongly proclaimed by the Church and so utterly forgotten by latter-day Liberals as well as totalitarians, expresses just this—that man as a person needs a field within which to activate reason and free will. If his self-expression, self-determination and responsibilities are whittled away by particular collectives, man loses exactly those qualities which distinguish him from animals. What actually happens today, under the compulsion of the growing power of such collectives, is that, almost by force of circumstance, the individual person's sphere of self-determination and responsibility is ever more narrowly circumscribed, if not undermined. This process has gone farthest in Communist nations; but, in one form or another, trends point in that direction in all Western societies. There is, in the West, evidence of creeping absorption of personal self-determination and self-responsibility; the principle of subsidiarity is increasingly ignored, while the dignity and responsibility of the person is more and more absorbed by collectivities... Man is in danger of being reduced to an instrument for powerful collectives...."

The thesis that unions are the most efficient if not the only means of securing justice to workers and therefore can oblige the workers to join their ranks, is rejected by Dr. Briefs as untenable. "Like all human institutions, unions, too, can and will do wrong. Moreover, since they represent special interests and particular groups, unions are not designed, necessarily, to pursue the common good of all society. But even if they did at all times, there is no reason whatsoever why

the individual worker should be morally compelled to promote the power and right of a private and intentionally voluntary institution. To grant unions the privilege of eminent domain means to throw overboard the rights of man and to establish a State within a State, endowed with the right to tax and to make free men toe the line as drawn by a partial collectivity....

"Catholics, therefore, must give a second thought to the question as to whether or not workers are morally obliged to join unions."

(To be continued)

Miscellany

ON SEPTEMBER 23, THE Superior of the Dominican House of Studies in Washington, D.C., wrote to the Central Bureau as follows: "I checked at the Library of Congress today and found out that you are the only ones in the U.S. to have copies of the English magazine, *The Cross and the Plough*.

"I am doing a bibliography of the works of Vincent McNabb, O.P., and am writing to ask if you will check for me the numbers of *The Cross and the Plough* to inform me on any articles or references to Fr. McNabb in the periodical...."

A member of the C.B. staff prepared the requested bibliography, which was sent forthwith to the Very Reverend Father. In providing this assistance, our Social Action center again demonstrated its value to the important cause of Catholic culture.

St. Elizabeth Day Nursery in St. Louis recently observed its forty-fifth anniversary. The institution was established by the late F. P. Kenkel in 1915. The activities of the institution are carried on in three well-equipped buildings in South St. Louis.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
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Donations to the Central Bureau

Previously reported: \$2,335.51; Frank C. Gittinger, Tex., \$25; C.C.V.A., Ind., \$2; Harry A. Biltz, Kans., \$2; C. J. Bellemann, N.Y., \$2; Rt. Rev. Msgr. R. Kraus, N.Y., \$2; Paul Stock, N.Y., \$2; Rev. John G. Engler, Pa., \$2; John Koslofskus, Cal., \$2; Miss Mary B. McKeon, N.Y., Don. Call, \$1; St. Joseph Soc., Tex., \$2; F.O. Bauer, Jr., Mo., \$15; E. J. Marschilok, N.Y., \$2; Earl K. Pfahl, N.Y., \$2; A. B. Iffrig, Mo., \$2; Charles G. Daimler, N.Y., \$2; John A. Hinson, N.Y., \$2; Jacob J. Keller, N.Y., \$2; Total to and including Oct. 6, 1960, \$2,404.51.

Chaplain's Aid

Previously reported: \$9.58; St. Francis de Sales Ben. Society, Mo., \$1.52; Total to and including Oct. 6, 1960, \$11.10.

Catholic Missions

Previously reported: \$1,657.91; August Springob, Wis., \$11; Frank X. Mangold, Ill., \$10; St. Francis de

Sales, L.S., Mo., \$2; Miss A. Otzenberger, Mo., \$2; C.W.U. of New York, Inc., \$19; C.C.V. of A., A. Dobie, \$10; Rev. B. J. Blied, Wis., \$60; Miss L. Ostman, Tex., \$25.63; German Cath. Federation of Cal., \$25; N. N. Mission Fund, Div. Inc., \$40; Total to and including Oct. 6, 1960, \$1,862.54.

Donations for Microfilming

Previous contribution to June 30, 1960, \$1,235.00; Addl. Amount Listed: CWU of New York, Inc., \$25; St. Elizabeth Guild of New York City, \$100; Mrs. B. Meiswinkel, Cal., \$100; August Springob, Wis., \$100; Peter Mohr, Kans., \$10; Alfons Dittert, Mo., \$5.26; CWU of New York, Inc., \$25; Total current fiscal year contribution up to Oct. 6, 1960, \$365.26.

St. Elizabeth Day Nursery

September

Previously reported: \$9,314.73; From Children Attending, \$1,645.43; Open House Benefit Contribution, \$143.46; U.S. Milk Program, \$48.44; Int. Div. Inc., \$59.55; United Fund, \$1,975.00; Total to and including Sept. 12, 1960, \$13,186.61.

October

Previously reported: \$13,186.61; From Children Attending, \$1,325.00; U.S. Milk Program, \$78; Donation Board Members, \$10; Don. Sewing Ladies, \$1.50; Exel-sior Leader Cleaning Co., \$10; Nationwide Securities, \$83.70; Total to and including Oct. 6, 1960, \$14,694.81.